Treasure of Gifts to Muslim Women

Part 1

ZAADUS SAALIHAH
(Provisions for the pious woman)

CHAPTER ON HAIDH

1. The habitual and normal blood, which comes out from the vagina of a mature woman every month, is called Haidh. (*Bahishti Zewar)*

2. The minimum duration for Haidh is three days and three nights and the maximum is ten days and ten nights. If a woman bleeds for less than three days and three nights, then this is not Haidh but Istihaadha. The bleeding which exceeds ten days and ten nights is also not Haidh but Istihaadha. *(Bahishti Zewar / Deen Ki Baate / Sharhe Bidaaya)*

3. The minimum duration of cleanliness between two Haidh is fifteen (15) days and there is no maximum duration. If the bleeding of a woman stops for an elongated period of time, then for as many months as she does not bleed, she will be regarded as being Paak. *(Deen Ki Baate)*

4. If a woman bleeds for three days and then she remains Paak for fifteen days, and thereafter she bleeds again for three days and three nights, then the three days prior to the fifteen Paak days and the three days thereafter are all regarded as being Haidh, and the fifteen days in between is the duration of Paaki. *(Deen Ki Baate)*

5. During a woman's time for Haidh, if she sees 'blood' the colour of red, yellow, green, brown or black, then all of it will be regarded as being Haidh, until such time that the pad does not remain pure white. When the pad remains as white as when it was placed then she will be said to have attained Paaki. *(Deen Ki Baate/ Bahishti Zewar)*

6. Haidh does not occur before the age of nine (9) or after the age of fifty-five (55). Therefore the blood which comes to a girl younger than 9, will not be Haidh but Istihaadha. But, if a woman over the age of 55 sees blood which is red or black, then it will be regarded as Haidh, and if it is yellow, green or brown, then it will be regarded as Istihaadha. However, if a woman during her life used to have bleeding which was yellow, green or brown in colour, then this colour would also constitute Haidh if it comes after the age of 55. *(Deen Ki Baate / Bahishti Zewar)*

7. If a woman does not have a regular period of Haidh, sometimes she bleeds for four days, sometimes, six days and sometimes she even bleeds for full ten days, then all this is regarded as Haidh. If for a particular month a woman bled for more than ten days, then she will consider the number of days she bled the previous month and regard only so many days as her Haidh and the rest will be Istihaadha. *(Deen Ki Baate / Bahishti Zewar)*

8. If a woman always bled for four days, and then on one particular month she bled for five days, thereafter in the following month she bled for fifteen days (i.e. more than ten days), so the first five days of the fifteen days of bleeding will be regarded as Haidh and the rest (remaining ten days) as Istihaadha. *(Deen Ki Baate)*

9. The bleeding which occurs during pregnancy is regarded as Istihaadha and not Haidh, regardless of how many days she bleeds. *(Deen Ki Baate / Bahishti Zewar)*

10. A woman always bled for five or six days, and then on a particular month the bleeding exceeded this but was not more than ten days, then all of it (less than ten days of bleeding) will be regarded as Haidh. But, if the bleeding exceeds ten days, then she will consider the days of her last habit as being the days of Haidh and the balance as Istihaadha. She will necessarily have to make Qadha of the Salaats which she missed during these days. For example a woman had a habit of bleeding for five days, and then on a particular month she bled for nine or ten days, then all of this will be regarded as

being Haidh. However, if she bled for eleven days, then the first five days will be regarded as Haidh and the balance six days will be Istihaadha and she will have to make Qadha of the Salaats which she missed during these days. *(Bahishti Zewar)*

11. If a woman bled for a day or a few days, thereafter, she remained Paak for less than fifteen days, then such ‘Paaki’ will not be considered. In fact, it will be regarded as though she had bled continuously from the first day onwards. So, in such a case she will regard her normal habit days as being the days of Haidh and the balance as Istihaadha. For example, a woman had the habit of bleeding (Haidh) for the first, second and third day of every month. Then on a particular month she bled on the first, for one day only, and remained Paak for fourteen days and thereafter she had another one day of bleeding. It will then be regarded as though she bled continuously for sixteen days, hence the first three days will be her Haidh and the balance 13 days will be Istihaadha. If this woman had no previous habit, that is, she bled for the first time, then the first ten days will be regarded as Haidh and the balance six as Istihaadha. *(Bahishti Zewar)*

12. When the blood comes out of the foreskin, then Haidh is considered as having begun. Blood which does not surpass the foreskin is not considered. If a woman places a cotton-wool (tampon) inside her vagina, thereby preventing the blood from coming out, then as long as the blood remains inside and no part of it shows on the outer portion of the tampon, Haidh is ***not*** regarded as having begun. If the blood shows on the outer portion of the tampon or it is pulled out, then only will Haidh be regarded as having begun. *(Bahishti Zewar/Raddul Mukhtaar)*

13. If a woman bleeds on a particular month for more than ten days, and she forgets what her previous habit was, then the ruling for such a woman is that she must try her utmost to remember her previous habit and if she remembers or if she has an overwhelming inclination towards a certain decision, then she must regard her Haidh as being this number of days. However, if she does not reach

any decision and remain doubtful, then such a woman must omit her Salaat for the first three days since her Haidh begun, since there is certainty that these days were Haidh. For the next ten days she has to make Ghusal for every Salaat, since there is the possibility that her Haidh could have ended on any day or part thereof. Thereafter, until the next time of her Haidh, she has to only make wudhu for every Salaat, since there is certainty that theses are days of Paaki. *(Imdaadul Fataawa / Darse Tirmidhi)*

14. Salaat is excused during the duration of Haidh, but not fasts. Fasts have to be made Qadha after the completion of the Haidh. *(Sharhul Bidaaya)*

15. If a woman's Haidh begins whilst she is performing a Fardh Salaat, then that Salaat is excused. She does not have to make it Qadha after the Haidh completes. However, if her Haidh begins whilst she is performing Nafl or Sunnat Salaat, then after the completion of her Haidh she has to make its Qadha. If a woman's Haidh begins whilst she is fasting, then she will have to make the Qadha of that fast upon completion of her Haidh. *(Raddul Mukhtaar)*

16. If a woman's Haidh begins at the end of a particular Salaat time and she has not yet performed her Salaat, then too, that Salaat is excused. *(Ibid.)*

17. It is a great sin for a woman to have intercourse with her husband during Haidh. It is also a sin for him to touch any part of her body from between the navel to the knee. Besides this, it will be permissible for them to eat, drink and lie down together. *(Bahishti Zewar)*

18. A woman has a Haidh habit of five days and she bleeds for the full five days. Thereafter the bleeding stops. Now she cannot have intercourse with her husband until she has a bath. However, if she does not make Ghusal and one Salaat time expires such that it becomes Qadha upon her, then it will be permissible for her to have intercourse. Before this, is will be impermissible. *(Sharhul Bidaaya)*

19. If a woman bleeds for ten days and nights, and the bleeding stops at such a time (before the full ten days completes) that she has just enough time to say *"Allaahu Akbar"*, and not any more than this. She also does not have sufficient time to make Ghusal, then too, Salaat will be Waajib upon her. She will have to make its Qadha. *(Deen Ki Baate)*

20. When a woman begins a journey in the state of Haidh and her bleeding stops at such a place wherefrom until her destination is less than the distance of a Musaafir, then she will have to perform full Salaat and not Qasr Salaat, i.e. she will not be regarded as a Musaafir. However, if from the place she attained Paaki until her place of destination, the distance is that of a Musaafir or more, then she will be classified as a Musaafir and she should perform Qasr Salaat. If a woman begins her journey in the state of Paaki and during the journey her Haidh begins, then upon the completion of her Haidh until she return home, she will perform Qasr Salaat, because she started off her journey as a Musaafir and will be classified as such until the end. *(Ahkaamus Saafir)*

21. If a woman attains Paaki during the day in the month of Ramadhaan, then she has to refrain from eating and drinking etc. until the evening and it is necessary for her to be like one who is fasting. However, this day will not be counted as a valid fast, and she will have to make its Qadha. *(Deen Ki Baate)*

22. It is incorrect for a woman who is in the state of Haidh to abstain from eating and drinking like a fasting person, as is the general practice of some women. *(Shaami)*

23. If a woman (during Ramadhaan) attains Paaki at night and her Haidh lasted for ten days and nights, then it will be Waajib for her to keep the fast of the next day, even though she did not get the chance to have a bath. That is, she attained Paaki a moment before Subh Saadiq. If she bled for less than ten days, and if she has so much of time left before Subh Saadiq that she just has enough time to have a quick bath, then too, the fast of the next day is Waajib for

her. If she has this much of time, but she did not take a bath, she must not omit the fast. She must still make the intention of fast and have the bath after Subh Saadiq. However if she has less time than this, that is, she does not have even time to take a quick bath, then the fast of the following day will not be permissible for her. Nevertheless, it will not be permissible for her to eat or drink anything during the day, she will have to remain as a fasting person and make the Qadha of the fast after Ramadhaan. *(Bahishti Zewar/Sharhut Tanweer)*

24. If a woman has a habit of five days and her bleeding stops after four days, then as soon as it stops, it will be Waajib that she take a bath and start Salaat. However, it will not be permissible for her to have intercourse until the five days have elapsed, in case she bleeds again. *(Bahishti Zewar/Fataawa Hindiya)*

25. If a woman bleeds for a full ten days and nights, then as soon as the bleeding stops, it will be permissible for her to have intercourse, whether she has taken a bath or not. *(Bahishti Zewar/Sharhul Bidaaya)*

26. If a woman bleeds for one or two days, then it will not be necessary for her to take bath. She may make wudhu and continue with her Salaat. However, it will not be permissible for her to have intercourse. If the bleeding comes again before the expiry of fifteen days, then she will know that this was the time for Haidh and she will consider the normal habit from the time she first saw the blood as being her Haidh. She has to now take a bath and continue with Salaat. If she does not bleed (after the one or two days) for a full fifteen days thereafter, then she will know that the one or two days were Istihaadha and she will make the Qadha of any Salaats missed during these days. *(Deen Ki Baate)*

27. If a woman bled for less than fifteen days and her bleeding stopped at such a time that she had just enough time to take a quick bath and after the bath she has just sufficient time to say *“Allaahu Akbar”* once, and make a niyyat (intention) for Salaat and she had

absolutely no more time to do further than this, then too, that Salaat becomes Waajib upon her and she will necessarily have to make its Qadha. If she has time (after her bleeding stops) which is even less than this, then that Salaat is not binding upon her and she will not have to make its Qadha. *(Bahishti Zewar/Raddul Mukhtaar)*

28. If a girl bleeds for the first time, and her bleeding continues for many months, then she will regard the first ten days from the first day of bleeding as being Haidh and the next twenty (20) days as Istihaadha. In this way she will consider every month as being ten days Haidh and the next twenty days as Istihaadha. *(Bahishti Zewar/Aamatul Kutub/Raddul Mukhtaar)*

THE MASAAIL REGARDING NIFAAS (Bleeding after birth)

1. The blood which emerges from the vagina after childbirth is called *Nifaas*. *(Miraaqi/Bahishti Zewar)*

2. The maximum duration for Nifaas is forty days and there is no minimum duration. If (after childbirth) a woman bleeds for half an hour, then this will be Nifaas. *(Ibid.)*

3. If a woman does not bleed at all after childbirth, then too, she has to necessarily take a bath. *(Sharhut Tanweer/Bahishti Zewar)*

4. If (during labour) more than half the child has emerged from a woman, and the entire body of the child is not yet out, then whatever blood emerges is regarded as Nifaas. The blood which emerges before half the child comes out, will be regarded as Istihaadha. *(Fataawa Hindiya/Bahishti Zewar)*

5. If a woman has a miscarriage and aborts the child, then if even half a limb of the foetus is formed, the bleeding that follows will be regarded as Nifaas. *(Ibid.)*

6. If the bleeding exceeds forty days, and this is the first child of the woman, then forty days will be regarded as Nifaas and the balance

will be Istihaadha. In this instance, after forty days, she has to take a bath and continue with Salaat and not wait for the bleeding to stop. If a woman had given birth before, then she would know what her previous habit of Nifaas was, hence, if the bleeding exceeds forty days, then she will regard only the days of her previous habit as Nifaas and all the extra days will be Istihaadha. *(Sharhut Tanweer/Bahishti Zewar)*

7. If a woman had a Nifaas habit of 30 days and (on a subsequent occasion) her bleeding exceeds thirty days. She must not take a bath but wait. If her bleeding stops at 40 days (or less), then all this will now be regarded as Nifaas. But if the bleeding exceeds forty days, then only 30 days will be Nifaas and the balance will be Istihaadha. In this case, she will immediately take a bath and make Qadha of ten days of Salaat (as soon as possible). *(Raddul Mukhtaar/Bahishti Zewar)*

8. If the bleeding stops before forty days, then she must take a bath and begin her Salaat. If taking a bath will be harmful for her (according to an experienced, pious Muslim doctor), then she has to make Tayammum and perform her Salaat. Under no circumstance must she make any Salaat Qadha. *(Ibid.)*

9. During Nifaas Salaat is excused, but fasting is not, hence upon the completion of the Nifaas she has to make Qadha of missed rozas. *(Sharhut Tanweer/Bahishti Zewar)*

10. If a woman gives birth by way of operation (Caesarean), then any blood which emerges thereafter from her vagina, will be regarded as Nifaas. But if no blood comes out (from the vagina), then she will be regarded as one who is wounded and Salaat and Roza (of Ramadhaan) are binding upon her. *(Ibn Aabideen)*

THE RULINGS REGARDING HAIDH AND NIFAAS

1. It is impermissible for that woman who is in the state of Haidh or Nifaas or the person upon whom a Fardh Ghusal is binding, to enter

the Masjid, to make Tawaaf of the Kaabah, to recite or touch the Qur`aan Majeed. However, if one holds the Qur`aan Majeed with a cloth or leather which is separate from one's body and not attached to the Qur`aan Majeed, this would be permissible. It is also impermissible for a person who is in need of a wudhu to touch the Qur`aan Majeed, however such a person may recite it. *(Bahishti Zewar/Sharhul Bidaaya)*

2. Such persons (as described above) also cannot touch any Qur`aanic Aayat which is written upon a coin, frame, Taweez, etc. However, if it is in a pouch or container, then to touch the container (without touching the actual words) would be permissible. *(Ibid.)*

3. It is not permissible (for those described above) to touch and hold the Qur`aan Majeed with the edge of one's Kurta or scarf (if it is on one's body). However, it would be permissible to touch and hold it with any cloth which is separate from the body, like a handkerchief, etc. *(Bahishti Zewar/Raddul Mukhtaar)*

4. It would be permissible to recite a portion of an Aayat or word by word. However, so much of a portion of an Aayat cannot be read which is equivalent to a small Aayat. According to the majority of Ulama it is not permissible to recite any Aayat or a portion thereof with the intention of Tilaawat. However, it would be permissible to recite it as a duaaa. *(Bahishti Zewar/Sharhul Bidaaya)*

5. During the state of Haidh and Nifaas it would be permissible to touch any Kitaab (besides the Qur`aan Majeed), which have Aayaat of the Qur`aan. However, it would be impermissible to touch the actual words of the Qur`aan Majeed. *(Ahsanul Fataawa page 71, vol.2/Kifaayatul Mufti*

6. It is permissible to recite Duaaa-e-Qunoot during the state of Haidh or Nifaas. *Bahishti Zewar/Fataawa Hindiya)*

7. It is permissible, during the condition of Haidh and Nifaas, to recite Surah Faatihah or any other (duaaa) Aayaat, if they are read with the intention of duaaas. They cannot be read as Tilaawat. *(Bahishti Zewar/Raddul Mukhtaar)*

8. It is permissible and no sin to read those Aayaat from the Qur`aan Majeed with the intention of duaaa, during the state of Haidh or Nifaas, which are usually read as duaaas, for example, *Rabbana Aatina Fid Dunya… (Bahishti Zewar/Raddul Mukhtaar)*

9. If a woman teaches children to read Qur`aan Majeed, then in such a condition (of Haidh or Nifaas), she must read with *Hijje* (spelling word by word). She should not recite an entire Aayat at a time, but rather, she should read one or two words at a time by breaking her breath in between. *(Bahishti Zewar/Fataawa Hindiya)*

10. The body and saliva of a woman who is in Haidh or Nifaas is Paak. *(Mishkaat Shareef)*

11. It is permissible to recite the Kalimah in the state of Haidh and Nifaas. There is no harm for a woman in Haidh or Nifaas or one who is in the state of Janaabat to recite duaaas or to hold and carry them and to make Thikrullah and Tasbeeh. *(Sharhut Tanweer/Bahishti Zewar)*

12. It is permissible to recite Durood Shareef in the state of Haidh or Nifaas. *(Sharhut Tanweer/Bahishti Zewar)*

13. To recite the beautiful Names of Allaah Ta`ala in the state of Haidh or Nifaas is also permissible. *(Ibid.)*

14. It is permissible to make Astaghfaar in this state. *(Ibid.)*

15. In this state it is permissible to recite all the Kalimah, including Imaan-e-Mujmal and Mufassal. *(Khawaateen ke lea Shar`i Ahkaam)*

16. It is permissible to recite Astaghfaar in this state. *(Sharhut Tanweer/Bahishti Zewar)*

17. It is permissible to read any Wazifah during Haidh or Nifaas, like *Laa Howla Wa Laa Quwwata… (Ibid.)*

18. During this state it is permissible to read or learn Ahaadith. *(Aap Ke Masaa`il/ Ahsanul Fataawa)*

19. It is permissible to read the translation of the Qur`aan Majeed. *(Aap Ke Masaa`il)*

20. It is Mustahab for a woman in the state of Haidh that at the time of Salaat she make wudhu and sit on a MusAllaah or any Paak place and make some Thikr, so that the habit of Salaat be maintained in her, and so that after attaining purity she still has an inclination towards Salaat. *(Majaalis-e-Abraar, page 568/Fataawa Rahimiyyah)*

21. If a woman had a bath binding upon her and her Haidh started. Now, this bath will no longer be Waajib upon her and she may take a bath at the end of her Haidh. This one bath will suffice. *(Bahrur Raa`iq/ Qaadhi Khaan)*

22. If there is a fear for a Haafizah that she may forget her Qur`aan Majeed, then there are two methods of learning during the state of Haidh. (1). She should open the Qur`aan Majeed with a cloth and turn the pages with a pen or similar instrument and she should 'learn' by looking into the Qur`aan Majeed and 'reading' in her mind and not move her tongue. (2). She should sit by someone who

is reciting the Qur`aan Majeed. By listening to someone else read also strengthens one's own memory. By adopting these two methods, Insha-Allaah, she will not forget what she has learnt. *(Fataawa Rahimiyyah/Aap Ke Masaa`il)*

23. If a woman in the state of Haidh or Nifaas heard someone reciting an Aayat of Sajdah, then Sajdah-e-Tilaawat is NOT Waajib upon her. If she heard it at such a time when a bath was obligatory upon her, then after bathing she must make the Sajdah. *(Sharhut Tanweer/Bahishti Zewar)*

24. It is permissible to eat the food cooked by a woman in the state of Haidh or Nifaas, as long as she is conscious of cleanliness. To abstain and segregate a woman in the state of Haidh or Nifaas, such that the food cooked by her is not eaten, to keep away from any cloth or container touched by her and to separate beds from her are all the ways and methods of the Jews. Islaam has forbidden such behaviour. However, conjugal relations in this state is forbidden. *(Fataawa Mahmoodia).*

25. If a woman in the state of Nifaas has a wet dream, then one bath after attaining purity will suffice. *(Ahsanul Fataawa/Khaania)*

26. A woman may breastfeed a child during her state of Janaabat and she may also cook and feed the child. *(Ahsanul Fataawa)*

27. It is Haraam to have intercourse during the state of Haidh and Nifaas. In fact, it is also not permissible for the husband to touch his wife, between the navel and the knee, without an intervening cloth (whilst she is in this state). *(Fataawa Mahmoodia)*

28. A house or room does not become Napaak after the birth of a child. However, cleanliness is desirable. *(Aap Ke Masaa`il)*

29. It is permissible for a woman to use *Mendhi* (henna) during Haidh or Nifaas. It is incorrect to hold this belief that the Mendhi will be come Napaak by its usage during these days. *(Aap Ke Masaa`il)*

30. The hair of a woman is also included as part of her *satr*, hence it is impermissible for a strange man to see the hair which comes onto her comb. Therefore, she should not carelessly discard this hair, but keep it concealed and dispose of in a suitable manner (i.e. by burying it). *(Aap Ke Masaa`il)*

31. A woman should remove her unwanted hair by means of creams, etc. It is not advisable for her to use a razor, but its usage will not be a sin. *(Aap Ke Masaa`il)*

32. During the state of Haidh or Nifaas a woman may recite Aayatul Kursi as a duaaa and not with the intention of Tilaawat. *(Ahsanul Fataawa)*

33. A woman should give reply to the Athaan, but a woman in the state of Haidh or Nifaas should not do so. *(Aap Ke Masaa`il, page 173, vol.2)*

34. It is permissible to recite the Qur`aan Majeed in the lap of a woman who is in the state of Haidh or Nifaas. It is reported from Hadhrat Aishah (radhiAllaahu anha) that Nabi (sallAllaahu alaihi wasallam) used to recite the Qur`aan Majeed whilst lying in her lap when she was in the state of Haidh. *[Reported in Muslim and Bukhari)*

WUDHU

1. When one intends making wudhu, then she should face towards the Qiblah, sit on a high place and recite *Bismillaah* before commencing. First she should wash her hands thrice upto the wrists. Then she should gargle her mouth thrice and make Miswaak. If a Miswaak is unavailable, then the fingers should be used to clean the teeth. If she has Roza then she should not gargle (i.e. take water upto the throat). Then she should place water into the nostrils thrice

and clean them with the left hand. If she has roza, she should not take the water further than the soft part of the nose. She should then wash the face, from the hair on the forehead to below the chin and from one earlobe to the other, thrice. The right hand should then be washed thrice, upto the elbow and similarly the left hand. The fingers of the one hand should be placed into the fingers of the other and *Khilaal* should be made. Rings, bangles and whatever else she has on her hands should be moved, so that water reaches beneath them. The entire head should be made Masah of, once. The ears should also be made Masah of by placing the forefinger into the ears and the thumb on the outer ear. Masah should then be made of the back of the neck with the back of one's hands. The throat should not be made Masah of. It is not necessary to take clean new water for making Masah of the ears. The water which remains on the hands after making Masah of the head will be sufficient. The right foot, should then be washed thrice upto the ankles and similarly the left foot. The small finger of the left hand should be used to make Khilaal of the toes. Khilaal should first be made of the smallest toe of the right foot and end with the small toe of the left foot. This is the Masnoon method of making wudhu. However, some actions amongst these are Fardh, some are Sunnat and some are Mustahab. *(Bahishti Zewar)*

2. There are only four Fardh in wudhu. To wash the entire face once, to wash both hands upto the elbows once, to make Masah of ¼ the head once and to wash both feet upto the ankles once. These are the only Fardh acts in wudhu. If any one of these acts are left out or even a hair's breadth of any of them is left dry, then the wudhu will be incomplete. *(Bahishti Zewar)*

3. If anyone makes wudhu contrary to the Sunnat method, then although the wudhu will be valid, but since it is contrary to the Sunnat, there is a fear of sinning. *(Miraaqi)*

4. That part of the lips which can be seen when they are (normally) closed (not tightly), are also Fardh to wash. *(Deen Ki Baate)*

5. Those rings, bangles, bracelets, earrings, etc. of a woman which are loose, such that without moving them water reaches beneath, it would be Mustahab to move them (when making wudhu). If they are so stiff that without moving them water will not reach beneath, then in such a case it will be necessary and Waajib to move them, so that the water can reach beneath. *(Bahishti Zewar/Munia)*

6. If there is flour on one's nails and it has dried, such that water will not reach beneath, then when one sees it, it should be removed and one should pass water over that area. If any Salaat was read whilst that flour was on one's nails, then it should be repeated. *(Kabeeri/Bahishti Zewar)*

7. That person who is Paak and makes wudhu or Ghusal with Zam Zam water to attain Barkat, or a person who does not have wudhu makes wudhu with Zam Zam water, it will be permissible. Similarly to wet a Paak cloth with Zam Zam water will also be permissible. However, it is Makrooh for a person in the state of Janaabat to have a bath with Zam Zam water. It will be permissible to use Zam Zam water to make wudhu at the time of need (i.e. when no other water is available). However to make Ghusal-e-Janaabat with Zam Zam water will be Makrooh under all circumstances. Similarly, to wash one's body or clothes which are soiled with Naapaki is also Makrooh. In fact, according to some Ulama it is Haraam. This is the ruling for making Istinja with Zam Zam water. Some people made Istinja with Zam Zam water and they developed the disease of haemorrhoids. The crux of the matter is that Zam Zam water is a very blessed and sacred water, whose respect and sanctity is necessary. Its consumption is a means of blessings. Similar is its effect when placed on the face, head and body. However, it is not permissible to use it for the removal of Najaasit. *(Aap Ke Masaa`il/Ghunia)*

8. One should not urinate in a bathroom or shower, because it causes the illness of *waswasah (shaitaani inspirations)*. If a person has urinated in a bathroom, then prior to making wudhu, one should first cleanse the place. *(Aap Ke Masaa`il)*

9. One should urinate whilst sitting and facing away from the Qiblah.

10. There is no harm in making Salaam and replying to Salaam whilst making wudhu. Salaam should not be made whilst eating and it is not Waajib for person who is eating to reply to a Salaam. *(Aap Ke Masaa`il)*

11. If there is no place to sit, then there will be no harm in standing and making wudhu. *(Aap Ke Masaa`il)*

12. It is a Sunnat for woman also to make Miswaak. However, if her gums cannot bear the Miswaak (i.e. her gums are very sensitive), then for her the usage of her finger will take the place of a Miswaak, provided she uses it with the intention of a Miswaak. *(Aap Ke Masaa`il)*

13. The usage of a toothbrush will not, according to the majority of Ulama, take the place of a Miswaak. *(Aap Ke Masaa`il)*

14. When sitting in the direction of the Qiblah and making wudhu, it will be Makrooh to spit in this direction. However, if one spits on the ground, then there will be no harm, since it is reported in a Hadith that if a person has the desire to spit whilst performing Salaat, then one should spit beneath one's feet. Whilst performing Salaat, one is facing towards the Qiblah, nevertheless, permission has been granted for one to spit in this condition. *(Ahsanul Fataawa)*

15. After making wudhu one should recite the Shahaadatain. To look towards the sky is not reported in any authentic Hadith, hence one should not regard this act as Sunnat.

16. If someone has a wound on the hand or foot and there is ointment in the wound, then if there will be harm and severe discomfort in removing this ointment, it would be permissible to pass water over without removing it. *(Bahishti Zewar/Munia)*

THOSE THINGS WHICH BREAK WUDHU AND THOSE WHICH DO NOT

1. Wudhu does not break with water which flows out of an eye that is paining, however if there is a pimple or boil in the eye, then the wudhu will break (if water flows from it), because this is Najis (impure). Similarly, if there is a pimple or boil in the ear and it breaks, then as long as the blood or puss (from the burst boil/pimple) does not surpass that area which is not necessary for water to reach when making Ghusal, then the wudhu will not break. When it reaches that area where it is Fardh for water to reach (when bathing) then the wudhu will break. *(Deen Ki Baate/Bahishti Zewar/Munia)*

2. The vomit of a small child who is still breastfed, which is a mouthful, is impure. It is classified as *Najaasit-e-Ghaleeza* (heavy impurity). If it touches the body or clothes, then it is necessary to wash it. However, if it is not a mouthful and it is such that it does not break the wudhu, then it will not be impure. To perform Salaat with this on one's clothes or body will be valid, however one should not unnecessarily leave it on one's body or clothes. It will be better to wash it off. *(Bahishti Zewar)*

3. That sticky liquid which comes out of the front of one's private part, due to an illness is impure. Its emergence breaks the wudhu.

4. If the blood which comes out after an injection flows, then the wudhu will break, otherwise not. *(Ahsanul Fataawa)*

5. If after making wudhu one sees the private parts of another, or one's own private parts became uncovered, or one made Ghusal whilst naked and the wudhu was also made naked, then in all these cases the wudhu will be valid and does not have to be repeated. However, it is a major sin to see the private part of another or to show one's own private part to others. *(Ahsanul Fataawa/Bahishti Zewar/Kabeeri)*

6. It is impermissible to touch the Qur`aan Majeed without having wudhu. However, to touch it with a cloth which is separate from the body would be permissible. It is not permissible to touch it with the edge of one’s clothing. Similarly it will be impermissible to touch such a Taweez or frame which has Aayaat of the Qur`aan Majeed, if one does not have wudhu. *(Deen Ki Baate/Bahishti Zewar)*

7. According to the Hanafi Math-hab if one kisses his wife, then the wudhu will not break. However, if *mazi* (colourless sticky substance which comes out of the private part; usually when aroused) comes out, then wudhu will break. *(Aap Ke Masaa`il)*

8. According to the Hanafis, wudhu will not break if one touches one’s private parts. Those Ahaadith which instruct ‘wudhu’ in such cases, refer either to it being Mustahab or it implies the washing of the hands. *(Aap Ke Masaa`il)*

9. Watching television does not break the wudhu, however it is a sin to watch T.V. To repeat a wudhu after committing a sin is Mustahab. *(Aap Ke Masaa`il)*

10. Wudhu does not break due to dirt in the ears. However, wudhu will break if water flows from the (paining) ear or it touches the finger after inserting it into the ear. This water is impure. *(Aap Ke Masaa`il)*

11. Wudhu does not break by the cutting of the finger or toenails, whilst in the state of wudhu. There is no need to repeat this wudhu. *(Aap Ke Masaa`il)*

12. Wudhu will not break if one breastfeeds a child after making wudhu. *(Aap Ke Masaa`il)*

13. A woman should try, as far as possible, not to be bareheaded whilst making wudhu. However, the Masah must be done on the hair. It will not be valid if done on the scarf. *(Aap Ke Masaa`il)*

14. It is not necessary to remove false teeth whilst making wudhu. Wudhu will be valid. *(Aap Ke Masaa`il)*

15. The milk which comes out of a woman's nipples does not break the wudhu. That thing which is not impure, its coming out will not break the wudhu. *(Aap Ke Masaa`il)*

16. If a person makes Miswaak during wudhu and from the time of rinsing the mouth, blood flows continuously from the mouth, then the wudhu will have to be repeated.

17. If a child drank milk (from the mother's breast) whilst the mother was performing Salaat, then her Salaat will be invalid, and not her wudhu. However, if no milk came out, then the Salaat will not be invalid. *(Fataawa Daarul Uloom/ Sharhut Tanweer/Bahishti Zewar)*

18. Blood clots which come out of the nose, etc. does not invalidate wudhu. *(Durrul Mukhtaar/Fataawa Daarul Uloom)*

19. If the hand or finger is inserted in the vagina of a woman, and if this is done for a medical reason by the doctor or the woman herself, and no lust is created in the woman, then the mere insertion of the hand or finger will not necessitate a bath. However, if it is done in order to create lust, then according to some Fuqahaa, Ghusal becomes necessary. As a precautionary step, she should make Ghusal. However, to carry out such acts in order to instil lust is not permissible. *(Durrul Mukhtaar/Fataawa Rahimiyyah)*

20. If one has teeth or fillings made of gold, which are fixed in the mouth, then they will be regarded as part of the mouth, and Ghusal made with them on will be valid. However, it is impermissible to have gold and silver fitted into the mouth without valid reason. *(Fataawa Rahimiyyah)*

THE MASAA`IL OF GHUSAL

1. The Masnoon method of entering and exiting from the bathroom is that since it is generally not a clean place, it will be entered as one enters a toilet, that is, one will enter with the left foot and exit with the right. It is Masnoon to recite *Bismillaah* before commencing with the Ghusal. However, one will read this before entering the bathroom and recite the duaaa for after wudhu when emerging from the bathroom. If the bathroom is an exceptionally clean place, then one may enter and exit with any foot one pleases and one may recite *Bismillaah* in the bathroom before undressing. If one baths with a cloth on the body, then one may recite *Bismillaah* after taking off the excess clothes. One may also recite the duaaas of wudhu whilst taking the bath. *(Ahsanul Fataawa)*

2. The method of taking a bath is as follows; firstly one will wash the hands, then one will wash the private parts, thereafter one will wash all those parts which are stained with impurity, then one will make wudhu, then one will pour little water over the entire body and rub. Finally one will pour water over the entire body thrice. *(Deen Ki Baate)*

3. There are three Fardh in Ghusal -- (1) To gargle the mouth, (2) To pour water into the nostril, (3) To pour water over the entire body, such that if even a hair's breadth is left dry then the Ghusal will be incomplete. It is also a Fardh that water reaches the orifices of the mouth and nose. It is also Fardh to move rings, bangles, etc. which are tight, so that water reaches beneath them. If this is not done, then the Ghusal will be incomplete. Some women are in the habit of using such things as nail polish, etc. which prevent the water from penetrating. It is necessary to remove such things before taking a bath. Sometimes, dough remains beneath the fingernails. This must also necessarily be removed before taking a bath. The crux of the matter is that it is imperative that water reach the entire body, and those things which are an obstruction for the water reaching to the skin must necessarily be removed. *(Aap Ke Masaa`il)*

4. If the hair of a woman is plaited, then it is not necessary for her to open it up and let the water reach every hair. However, the water must at least reach the base of the hair, i.e. the scalp. However, if the hair is not plaited, as is common nowadays, then it is necessary for the water to reach every hair. If this is not done, then the bath is incomplete. *(Aap Ke Masaa`il)*

5. It will be permissible to remove all clothing when taking a bath, if the place is private. In such a case it will be better to sit and bath. *(Aap Ke Masaa`il)*

6. If Mendhi (henna) was used during Haidh or Nifaas, then at the time of taking a bath upon attaining purity, it will not be necessary to remove the colour of the Mendhi. *(Aap Ke Masaa`il)*

7. During the state of Janaabat (greater impurity) it will be permissible to eat or drink, however, before eating or drinking one should make Istinja and make wudhu. It is reported in Saheehain from Hadhrat Aishah (radhiAllaahu anha) that if Nabi (sallAllaahu alaihi wasallam) desired to eat whilst he was in the state of Janaabat, then he would make a wudhu as one makes for Salaat. The crux is that it is Makrooh-e-Tanzihi to drink water (whilst in Janaabat) without rinsing the mouth first. That is, the first sip will be Makrooh. Similarly, it is Makrooh-e-Tanzihi to eat or drink without washing the hands first. *(Aap Ke Masaa`il)*

8. If one is in need of a Ghusal and one also wants to fast. Then one should wash the hands and mouth and eat and drink (i.e. partake of Sehri), and thereafter, one may take a bath. *(Aap Ke Masaa`il)*

9. It is Makrooh to remove the hair or nails during the state of Napaaki (i.e. when one is in need of a bath). However, if the hair and nails are removed after washing, then it will not be Makrooh. *(Aap Ke Masaa`il)*

10. It is Mustahab to remove unwanted hair once a week. There is consent to delay it upto forty days. To leave it longer than this is a sin. *(Aap Ke Masaa`il)*

THINGS WHICH NECESSITATE GHUSAL AND THOSE WHICH DO NOT

1. It is Waajib to take a bath when the bleeding of Haidh terminates. The same applies when the bleeding of Nifaas ends. Four things necessitate Ghusal -- The forceful emergence of *mani* (semen) – [i.e. with sexual desire and excitement], sexual intercourse between male and female, the termination of Haidh and Nifaas. *(Deen Ki Baate/Bahishti Zewar/Munia)*

2. Enema does not necessitate Ghusal. However, the water which comes out and touches the body or clothes must necessarily be washed off, since this water is impure. *(Aap Ke Masaa`il)*

3. Nowadays it is fashionable for girls to dye their hair. If the dye they are using is thin and flowing like Mendhi, then Ghusal made with this dye on will be permissible. ***However, it is necessary for them to abstain from such fashions.*** If the dye is thick, which prevents water from penetrating to the hair, then Ghusal taken with such dyes will not be valid. *(Fataawa Rahimiyyah)*

4. It is necessary for water to reach the skin of the vagina; otherwise the Ghusal will not be valid. *(Deen Ki Baate)*

THE MASAA`IL PERTAINING TO NAIL POLISH

1. With regard to the nails, two illnesses are prevalent amongst women, especially, the youth. One of the practices is that of lengthening the nails and the other is the use of nail polish. By lengthening the nails, the hands resemble that of animals. Filth also accumulates beneath it, which gives rise to all sorts of sicknesses. Nabi (sallAllaahu alaihi wasallam) had enumerated ten things which are considered as being part of the nature of the humans, and the

trimming of the nails is one of them. Also, since this is an act wherein the Muslims are imitating the kuffaar, it is an act which must necessarily be abandoned. The second illness amongst women is that of the use of nail polish. Allaah Ta`ala has kept the limbs of the woman naturally beautiful. The use of nail polish is an unnatural act. These things have impure ingredients in them, which, when used for eating, etc. is abominable. One of the worst attributes of nail polish is that it clings and attaches to the nail such that it prevents the penetration of water to the nail, hence the wudhu and Ghusal is incomplete. The wearer thereof remains impure all the time. Those women who aver that the wudhu and/or Ghusal are valid without the removal of the nail polish are making a grave error. Without the removal thereof, neither is the wudhu valid, nor Ghusal, nor Salaat. The recitation of Qur`aan Majeed is also not permissible. *(Aap Ke Masaa`il)*

2. If a woman passes away whilst she has nail polish on her nails, then until it is not removed, her Ghusal will not be complete. *(Aap Ke Masaa`il)*

3. Similarly, if the use of lipstick prevents the water from reaching the skin, then wudhu and Ghusal will be invalid. If wudhu and Ghusal are not valid then the Salaat will also be invalid. *(Aap Ke Masaa`il)*

4. The use of makeup, which alters the natural looks of a person, is impermissible. For example, to attach other hairs to one's own natural hair is not permissible. Besides this, to make use of such makeup which will not alter the natural Allaah Ta`ala given looks, will be permissible. On condition a woman does not come in front of strange men, whilst wearing this makeup. Included in this type of makeup is red powder. However, one should necessarily abstain from the use of nail polish. If the red powder becomes stuck onto the skin, then it will be necessary to remove it before making wudhu or Ghusal. *(Aap Ke Masaa`il)*

SOME MASAAIL REGARDING PURITY AND IMPURITY

1. Those things which must be abstained from during relieving oneself: Talking, coughing without need, reciting any Aayat, Hadith or other Wazifah. To keep on one's person any item whereupon is written the Name of Allaah Ta`ala, or the name of any prophet or Angel, or a Qur`aanic Aayat or Hadith or duaaa, etc. However, if such things are in one's pocket or covered in a cloth, such as a Taweez, then it will be permissible. *(Deen Ki Baate)*

2. If one has a locket or bracelet which has the Name of Allaah Ta`ala, then before going into the toilet, it should be removed. *(Aap Ke Masaa`il)*

3. One should not engage in any type pf Thikr whilst in the toilet. *(Aap Ke Masaa`il)*

4. One should not go into the toilet bareheaded.

5. The saliva from the mouth of a sleeping person is Paak. The clothing do not become impure if it falls thereupon. *(Aalimgiri)*

6. If the droplets of urine are as small as the tip of a needle, such that it cannot be clearly seen with the naked eye, then there is no harm in it. It is not Waajib to wash it. *(Deen Ki Baate)*

7. The urine and stool of a small breastfed child is also classified as *Najaasit-e-Ghaleeza* (greater impurity). *(Aap Ke Masaa`il)*

8. The blood of a fish is not impure. If it touches one then there is no harm. Similarly, the blood of a fly, mosquito and bug are not impure. *(Shaami)*

9. If impure Mendhi is used on the hands or feet, then by washing the hands and feet thrice, they become Paak. It is not necessary to remove the colour.

10. It is not permissible to have one’s front or back facing the direction of the Qiblah whilst relieving oneself. *(Noorul Idhaa)*

11. It is also impermissible and Makrooh to let a child sit facing the Qiblah whilst passing urine or stool.

12. If such an impure substance stains one’s clothes such that by numerous washings, the actual substance is removed, but the smell still lingers on, or some mark still remains, the cloth will be regarded as being pure. It will not be necessary to remove the smell or mark by the (excessive) use of soap.

THE METHOD OF PERFORMING SALAAT

1. First make intention and then say *Allaahu Akbar*. Whilst saying *Allaahu Akbar* both hands should be raised upto the shoulders, but the hands should not come out of the Burqah. The hands should then be tied on the chest by placing the palm of the right hand upon the back of the left. Thanaa should then be read (women should place the palm of the right hand over the back of the left palm and they should not tie their hands as men do). After reciting Thanaa *Authu* and *Bismillaah* should be read before commencing with *Alhamdu*. Upon reaching *Walad-daalleen* Aameen should be said.

   Thereafter recite *Bismillaah* and a Surah. After the Surah say *Allaahu Akbar* and proceed into Ruku. In the Ruku the Tasbeeh (*Subahaana Rabbiyal A`zeem)* should be read thrice, five times or seven times (in Ruku women should bend only slightly so that her hands reach her knees, also her fingers should be closed, both her arms should be touching her sides and the ankles of her feet should be joined). Upon getting up from the Ruku she should say *Sami`Allaahu Liman Hamidah* and stand up straight. She will then say *Allaahu Akbar* and go into Sajdah, by placing her knees first to the ground and then her hands which will be in line with her ears.

   Her fingers will be tightly closed and she will place her head between her hands. Her fingers and toes should all face towards the

Qiblah, but she will not let her feet stand straight (as men do). In fact, her feet will protrude on the right side. She will make Sajdah while compressing herself tightly, such that her stomach will touch her thighs, her arms will touch her sides and her arms will be placed on the ground. In the Sajdah she will recite *Subhaana Rabbiyal A`laa* thrice, five times or seven times. She will then say *Allaahu Akbar* and get up from Sajdah by sitting up straight. She will sit on her left buttock and both her feet will protrude from the right side, in such a way that her right thigh will be on her left thigh and her right ankle will be on the left ankle. She will then proceed in the second Sajdah by saying *Allaahu Akbar*. After completing the second Sajdah she will get up by saying *Allaahu Akbar* and stand up straight. She will not lend support of the ground on her hand when standing up. She will then complete the second Rakaat as the first. At the end of the second Rakaat she will sit for Qaaidah. And recite *Attahiyaat.* When she reaches the Kalimah (in the recitation of *Attahiyaat)* she will form a circle with her thumb and middle finger of her right hand and whilst saying *Laa Ilaaha* she will lift her forefinger and upon saying *Illallaah* she will drop it. However she will maintain the circle (of her middle finger and thumb) until the end of the Salaat. If she is reading four Rakaats, then she will stand up after reciting *Attahiyaat* and not read Durood. At the end of the fourth Rakaat, she will recite Durood and duaaa after *Attahiyaat.*

Thereafter she will turn her head to the right and make Salaam and then to the left and make Salaam. Whilst making Salaam she will make the intention of greeting the Angels.

In Salaat there are some things which are Fardh, some which are Waajib, some which are Sunnat and some which are Mustahab. This is the brief description of performing Salaat. *(Bahishti Zewar/Sharhut Tanweer/Deen Ki Baate)*

SOME MASAA`IL PERTAING TO SALAAT

1. If the Surah was read first and then Surah Faatihah, then the Salaat will not be valid. But, if it is done mistakenly, then

Sajdah-e-Sahw is necessary. *(Bahishti Zewar/Fataawa Aalimgiri)*

2. If the Tasbeeh of Ruku and Sajdah are not read, or the Durood after Tashahhud or the duaaa thereafter are not read, then the Salaat will be valid, but it will be contrary to the Sunnat. *(Bahishti Zewar/Durrul Mukhtaar)*

3. At the time of making the Niyyat, it is Sunnat to lift the hands. If someone does not lift his or her hands, then although the Salaat will be valid, it will be contrary to the Sunnat. *(Bahishti Zewar/Sharhut Tanweer)*

4. If in the Sajdah, one only places the forehead on the ground and not the nose or if one places only the nose on the ground and not the forehead, then the Salaat will be invalid. However, if this done due to some necessity and due to helplessness, then it will be acceptable. *(Sharhut Tanweer/Bahishti Zewar)*

5. If in the last two Rakaats of a Fardh Salaat if someone recited a Surah together with Surah Faatihah, then the Salaat will be valid and Sajdah-e-Sahw will not be necessary. *(Shaami/Bahishti Zewar)*

6. If in the last two Rakaats of Fardh Salaat, one reads *Subhaanallaah* thrice instead of Surah Faatihah, then the Salaat will be valid, however, it is Sunnat to recite Surah Faatihah. In fact, if one recites nothing in these last two Rakaats, and remains standing quietly, then too the Salaat will be valid, however, one should not do this. *(Sharhut Tanweer/Bahishti Zewar)*

7. When the time for any Salaat sets in, then it is best for women to perform their Salaat in the first time. It is not necessary for them to wait for the Athaan. However, if they are unaware of the proper times for Salaat, then they may wait for the Athaan. *(Aap Ke Masaa`il)*

8. It will be Makrooh to perform Salaat in a room where the television set is on. It will also be Makrooh to perform Salaat in such a place where fun and entertainment takes place. To have a television in the home warrants severe sin. *(Aap Ke Masaa`il)*

9. Women may read their Salaat without saying the Iqaamat.

10. It is not necessary to say the intention for Salaat with the tongue. It will be sufficient if one 'says' in the heart that *"I am performing Fardh of Zuhr Salaat"*, etc. It is not necessary for women to make the long, long verbal intentions which they are famous for. *(Sharhut Tanweer/Bahishti Zewar)*

11. If one intends in the heart that one is performing Zuhr Salaat, but mistakenly one verbally utters Asr Salaat, then the Zuhr Salaat will be valid. *(Raddul Mukhtaar/Bahishti Zewar)*

12. If mistakenly one utters six Rakaats instead of four, then too the Salaat will be valid. *(Bahishti Zewar)*

13. If one has many Qadha Salaats to be performed, then at the time of performing any Qadha Salaat, one has to specify the Salaat, by saying *"I am performing the Qadha of Zuhr"*, etc. If one merely says *"I am performing Qadha Salaat"* and one does not specify the name of the Salaat, then the Salaat will not be valid and has to be repeated. *(Bahishti Zewar)*

14. If one cannot remember the date and month of the Qadha which one is performing, then it will be sufficient to say *"I am performing the Qadha of the first Fajr Salaat which I have missed",* etc. In this way one will continue performing the Qadhas, until such a time that one feels contented that one had completed all the Qadhas which were due upon one, whereafter one may cease to perform Qadhas. *(Sharhut Tanweer/Bahishti Zewar)*

15. If a girl did not perform any Salaat since the time of her attaining maturity, and she cannot remember at what age she had become mature, then she will make calculate her Qadhas from the day she turned ten years of age, because a girl can mature from the age of nine. *(Aap Ke Masaa`il)*

16. When performing Sunnats, Nafl or Taraaweeh Salaats, one does not specify the type of Salaat in the intention, i.e. one merely says: *"I am performing Salaat"* and one does not say, *"I am performing Sunnats"*, etc, it will be acceptable. However, especially for Taraaweeh Salaat it will be better if one specifies it. *(Durrul Mukhtaar/Bahishti Zewar)*

17. A girl usually has a sign which indicates the beginning of her maturity (i.e. her Haidh begins). If she gets Haidh, then the regulations of the Shariah apply and become binding upon her. If she has no sign of maturity, then at the age of fifteen, she will be regarded as being mature, and Salaat, roza, etc. will become binding upon her. *(Bahishti Zewar)*

18. It is mentioned in a Hadith that the person who makes a perfect wudhu (i.e. a wudhu which complies fully to the Sunnat), and similarly performs two Rakaats of (perfect) Salaat, such that one's internal and external self are in full concentration, then Jannat becomes Waajib for such a person. *(Muslim Shareef)*

19. Hadhrat Anas (radhiAllaahu anhu) reports that Nabi (sallAllaahu alaihi wasallam) said: *"That woman who performs her five times daily Salaat, keeps her fasts of Ramadhaan, remains chaste and obeys her husband, will be able to enter Jannat through whichever door she pleases." (Mishkaat)*

20. It is not correct for a woman to perform Salaat wearing thin or netted clothing and/or Burqah when performing Salaat. *(Raddul Mukhtaar/Ahsanul Fataawa/Sharhut Tanweer)*

21. If during Salaat, a quarter (1/4) of a woman's shin, thigh or arm becomes unconcealed for such a duration that *Subhaanallaah* can be recited thrice, then her Salaat will be invalid. She has to repeat it. Similarly, if a quarter of any part of the body which is necessary for her to conceal during Salaat, opens up, then her Salaat will be rendered invalid. *(Raddul Mukhtaar/Sharhut Tanweer/Bahishti Zewar)*

22. If her face, feet and hands upto the wrists become unconcealed then the Salaat will be valid. The Salaat will be valid even if these parts of her body remain open.

23. If there is any impurity on her clothes or body, and water in unavailable wherewith she may purify it, then she may perform her Salaat with this impurity on.

MAKROOH ACTS IN SALAAT

1. Makrooh acts are those which do not invalidate the Salaat, however, the reward for the Salaat is decreased.

2. It is Makrooh to play with one's body, clothes or jewellery during Salaat. *(Sharhul Bidaaya/Bahishti Zewar)*

3. To crack the fingers during Salaat, to keep the hands on the hips, to look right and left, are all Makrooh acts in Salaat. However, to move the eyes and not the neck is not Makrooh, but it is better not to do so. *(Sharhul Bidaaya/Bahishti Zewar)*

4. Salaat will be Makrooh if there is a picture (of an animate being) above one (on the ceiling), in front, on the right or left. If it is below one's feet then it will not be Makrooh. However, if the picture is so small that if one places it on the ground and one stands up, it will not be recognisable, or it is a picture where the head of the subject is taken off or obscured, then it will not be Makrooh. Also, to have pictures of animate beings in the home

and to frame them is a great sin. *(Sharhut Tanweer/Bahishti Zewar)*

5. It is Makrooh to count Aayaat or anything else on the fingers during Salaat. However, if one counts by merely pressing the fingers (against the hand or each other), then there will be no harm. *(Ibid.)*

6. It is Makrooh to perform Salaat in very dirty clothing. However, if one does not have any other clothing then it will be permissible. *(Ibid.)*

7. It is unadvisable to perform Salaat with the eyes closed. However, if one does this in order to concentrate better, then it would be acceptable. *(Ibid.)*

8. Salaat which is read whilst the hair is tied in a knot (a bun) is invalid. *(Sharhut Tanweer/Bahishti Zewar/Raddul Mukhtaar)*

9. If one ate something sweet and thereafter rinsed the mouth and began performing Salaat, and during the Salaat the sweetness and taste remains in the mouth. If this sweetness mixes with one's saliva and goes down the throat, the Salaat will be valid. *(Raddul Mukhtaar/Bahishti Zewar)*

10. If one sneezes during Salaat and (mistakenly) says *Alhamdulillah,* then the Salaat is valid. *(Sharhul Bidaaya/Bahishti Zewar)*

11. If one (mistakenly) recites Durood Shareef upon hearing the name of Nabi (sallAllaahu alaihi wasallam) during Salaat, the Salaat will be valid.

12. If one's feet remain off the ground during Sajdah to the duration of three *Subhaanallaahs,* the Salaat will be invalid.

13. It is Fardh to have at least some portion of one of the feet on the ground during Sajdah. Even if it is one toe, the Fardh will be fulfilled. The nails are not considered as being toe; the fleshy edge of the toe must be touching the ground. *(Raddul Mukhtaar/Ahsanul Fataawa)*

DURING THE ERA OF NABI (sallAllaahu alaihi wasallam) THE WOMEN ATTENDED THE MASJID. WHAT IS THE RULING OF WOMEN ATTENDING THE MUSAAJID IN OUR DAY AND AGE?

During the era of Nabi (sallAllaahu alaihi wasallam) the women were permitted to attend the Masjid to perform their Salaat. That was the best of eras and one which was free from mischiefs and fitnahs. Nabi (sallAllaahu alaihi wasallam) was himself present at that time and Wahi was being revealed. New, new laws were being revealed and the Muslims were new to Islaam, hence they needed to learn the Masaa`il and their methods. What better honour was there at that time than to perform Salaat in Jamaat behind Nabi (sallAllaahu alaihi wasallam)? Notwithstanding all these benefits and advantages, the women in that era were not bound or compelled to perform Salaat in the Masjid. The best Salaat for the women was (and is) to perform her Salaat in the innermost corner of her home (where there is no possibility for any strange man to see her). The clear proof for this is in the Hadith of Hadhrat Umme Humaid Saa`idi (radhiAllaahu anha).

Hadhrat Umme Humaid Saa`idi (radhiAllaahu anha) once presented herself in the home of Nabi (sallAllaahu alaihi wasallam) and said that she has the desire to have the honour performing Salaat behind Nabi (sallAllaahu alaihi wasallam). Nabi (sallAllaahu alaihi wasallam) told her that her desire is understandable and that it is a natural Deeni aspiration, however, (he told her that) her Salaat in the innermost corner of her home is better than her Salaat in a room. Her Salaat in the room is better than her Salaat in the courtyard of her home. Her Salaat in the courtyard of her home is better than her Salaat in the Masjid of her locality and that her Salaat in the Masjid of her locality is better than her Salaat in Masjid-e-Nabawi. Following this, Hadhrat Umme Humaid (radhiAllaahu anha) made the innermost and darkest corner of her home her place for Salaat, and she

continued performing her Salaat there until she passed away. *(At-Targheeb Wat Tarheeb)*

Hadhrat Umme Humaid Saa`idi (radhiAllaahu anha) following the instructions and teachings of Nabi (sallAllaahu alaihi wasallam) performed her Salaat in the darkest and smallest corner of her home for the rest of her life. This is the object and meaning of following the teachings and Sunnat of Nabi (sallAllaahu alaihi wasallam)!

After the demise of Nabi (sallAllaahu alaihi wasallam), the condition of the women worsened and they became more free and liberal, which constrained Hadhrat Umar (radhiAllaahu anhu) to forbid women from attending the Musaajid. The Sahaabah (radhiAllaahu anhum) unanimously agreed with this decision of his. Ummul Mu`mineen, Hadhrat Aishah (radhiAllaahu anha) gave an excellent comment on the situation by saying: *"Had Nabi (sallAllaahu alaihi wasallam) witnessed the condition of the women of today, he would have prevented them from the Musaajid just as the women of the Bani Israeel were prohibited." (Bukhari Shareef)*

It is reported in the Kitaab *`Inaaya*, which is the Sharah (commentary) of *Hidaaya* that when Hadhrat Umar (radhiAllaahu anhu) prevented the women from attending the Musaajid, the women went to Hadhrat Aishah (radhiAllaahu anha) and complained. Hadhrat Aishah (radhiAllaahu anhu) replied that had the condition (of women) which is prevalent for Hadhrat Umar (radhiAllaahu anhu) been so for Nabi (sallAllaahu alaihi wasallam), then you would not have had the opportunity of emerging from your homes to attend the Masjid. Our Ulama have used this as the proof and have totally prohibited young women from emerging from their homes.

Another point is that the emergence of women from the home is a contributory factor to fitnah and it is necessary to abstain from and avoid fitnah.

It is reported in *Aini*, which is the Sharah of Bukhari: "*Hadhrat Ibn Umar (radhiAllaahu anhu) used to eject the women from the Masjid on the Day of Jumuah by pelting them with pebbles."*

Similarly, Faqeehul Ummat Hadhrat Abdullaah Ibn Mas`ood (radhiAllaahu anhuma) used to remove the women from the Masjid on the Day of Jumuah and tell them to go to their homes, as their homes are better for them.

It is stated in Fataawa Aalimgiri: *"The Fatwa of present times is that of impermissibility (for women to attend the Musaajid) for all Salaats, due to the general prevalence of and widespread fitnah."*

It is stated in Durrul Mukhtaar: *"It is Makrooh for women to attend the Masjid for Salaat, be it Jumuah or Eid Salaat. Regardless of whether the woman is old or it is night. This is due to this era being one of widespread fitnah."*

And Allaah Ta`ala Knows Best.

THE MAS`ALAH REGARDING WOMAN PERFORMING THEIR SALAAT WITH JAMAAT IN THE HARAM SHAREEF

When women go for Hajj or Umrah, then the Mas`alah regarding their performing their Salaat with Jamaat in the Haram Shareef arises. In such a situation the Hadith of Hadhrat Umme Humaid Saa`idi (radhiAllaahu anha), which is stated above, should be reflected upon. From this it is established that the Salaat of women in their places of residence are better for them than performing Salaat in the Masjid of the locality or the Haram Shareef.

The Hadith of Hadhrat Umme Humaid (radhiAllaahu anha) refers specifically to no Masjid other than the Masjid-e-Nabawi (sallAllaahu alaihi wasallam), and it was a request to perform Salaat behind none other than the noble personality of Nabi (sallAllaahu alaihi wasallam). Therefore the preferred and better option for women is that they do not attend the Masjid for their Salaat, even if it may be the Haram Shareef.

However, if a woman intends making Tawaaf or presenting herself at the blessed grave of Nabi (sallAllaahu alaihi wasallam), then if it is time for Salaat, she may perform her Salaat in the Masjid, but she must perform it where the women congregate and not with the men. *(Fataawa Rahimiyyah)*

It is Makrooh for a woman to lead the Salaat (i.e. make Imaamat) of other women. *(Ahsanul Fataawa/Raddul Mukhtaar)*

A woman may make *Iqtidaa* of (follow in Salaat) her husband, father, etc., but she must not stand in line with the Imaam, rather she should stand directly behind even if she is the only Muqtadi). *(Aap Ke Masaa`il)*

SOME OF THOSE THINGS WHICH PERMIT THE BREAKING OF SALAAT

1. It will be permissible to break the Salaat if there is a snake in front of one. *(Bahishti Zewar)*

2. One will be permitted to break the Salaat if there is a genuine fear of any wealth or property of one's being destroyed (or stolen) which is greater in value than a Dirham [± R2]. *(Aap Ke Masaa`il)*

3. A person makes wudhu in one place and goes to perform Salaat in another. If during the Salaat one remembers that one had forgotten a thing of value, like spectacles or watch, etc. at the place of wudhu, then one may break the Salaat and go and retrieve the forgotten item. [This will naturally NOT apply in one's own home or if the place where the item was forgotten is a safe place]. *(Aap Ke Masaa`il)*

4. If a woman is performing her Salaat and the contents of the pot on the stove is boiling over, then she will be allowed to break her Salaat and attend to the pot. *(Bahishti Zewar)*

5. If during Salaat one has an overwhelming urge to relieve oneself of urine or stool, then one may break the Salaat and relieve oneself; whereafter one will perform the Salaat. *(Raddul Mukhtaar)*

6. If someone faints and falls down, then it will be permissible for another who is performing Salaat to break their Salaat to assist the fallen person. *(Aap Ke Masaa`il)*

7. It is not permissible to break one's Salaat by hearing a mere knocking upon the door. *(Aap Ke Masaa`il)*

8. It is stated in Durrul Mukhtaar that if one is performing a Fardh Salaat and one's parents calls out, then one should not break the Salaat. However, if they are calling out of some genuine difficulty or harm, which they are experiencing, then it will be necessary to break the Salaat and attend to them. (In fact, even if it is not one's parents and someone else who calls out due to some calamity or harm which they are about to experience, then too it is necessary to break one's Salaat and attend to them). If one is performing a Nafl Salaat and one's parents call out (not for any emergency) and they are aware that one is performing Salaat, it will not be necessary to break the Salaat. However, if they are not aware that one is performing Salaat, then one may break the Salaat and see to their need. *(Aap Ke Masaa`il)*

THE DISCUSSION ON WITR SALAAT

1. Witr Salaat is Waajib. The rank and position of Waajib is very close to that of Fardh. To omit it warrants great punishment and if it is left out, then as soon as one gets the opportunity, it must be made Qadha. *(Sharhut Tanweer/Bahishti Zewar)*

2. For that woman who is quite certain that she will wake up for Tahajjud, should perform her Witr at that time, as this is the best time for it. As for that woman who has no surety that she will awaken at the time of Tahajjud, she should perform it after the Esha Salaat. *(Aap Ke Masaa`il)*

3. Witr has three Rakaats. After two Rakaats one should sit and read Tashahhud and not Durood. Immediately after the Tashahhud, she will stand and after reciting Surah Faatihah and a Surah, she will say *Allaahu Akbar* and lift her hands upto her shoulders, fold her hands as usual and recite Duaaa-e-Qunoot. Thereafter, she will make the Ruku and Sajdahs and complete the Salaat as usual. *(Sharhut Tanweer/Bahishti Zewar)*

4. If any woman does not know Duaaa-e-Qunoot, she should recite the duaaa: *Rabbana Aatina Fid Dunya Hasanatow Wa Fil Aakhirati Hasanatow Wa Qina Athaabannaar*. If she does not even know this duaaa, then she should recite *Allaahummaghfirli* thrice, or she should recite *Yaa Rabbi* thrice and her Salaat will be valid. However, she should make a concerted attempt to learn it quickly. *(Raddul Mukhtaar/Aalimgiri/Bahishti Zewar)*

5. If one forgets to recite the Duaaa-e-Qunoot and goes into Ruku, and only then remembers, it should not be read (at this juncture). Sajdah-e-Sahw must be made at the end of the Salaat. If one stands up from the Ruku and recites Duaaa-e-Qunoot, then too the Salaat will be accepted, but this should not be done, and Sajdah-e-Sahw will still have to be done. *(Sharhut Tanweer/Bahishti Zewar)*

6. To sit and perform any Fardh or Witr Salaat without any valid excuse will invalidate these Salaats. However, if one cannot stand up and perform them, then one will be excused. *(Aap Ke Masaa`il)*

7. If one did not perform the Witr Salaat, and the time for Fajr Salaat had arrived, then before performing the Sunnats of Fajr, one must perform the Witr. *(Aap Ke Masaa`il)*

8. In the Qunoot, one may recite any concise or lengthy duaa and the Waajib duty will be fulfilled. It is Sunnat to recite the complete normal Duaaa-e-Qunoot, not Waajib. Hence, if one leaves out any portion of it or repeats it, Sajdah-e-Sahw (radhiAllaahu anhum) will not be necessary. *(Ahsanul Fataawa)*

9. If after performing the Witr, one realises that one’s Fardh Salaat was not valid, then one has to repeat the Fardh and two Sunnats. It is not necessary to repeat the Witr Salaat. The reason being that the Sunnats are dependant on the Fardh, hence to repeat them is necessary, whereas the Witr is not dependent on the Fardh. *(Raddul Mukhtaar/Ahsanul Fataawa)*

10. If a deceased person has made a bequest for Fidyah to be paid for her missed Salaats, then Fidyah has to be paid for Witr Salaat as well. *(Ahsanul Fataawa)*

11. If one erroneously recited the Duaaa-e-Qunoot in the first or second Rakaat of Witr, then this is not considered, it will still have to be read in the last Rakaat and Sajdah-e-Sahw will also be necessary. *(Raddul Mukhtaar/Bahishti Zewar)*

12. If in the Witr Salaat, one mistakenly makes Salaam at the end of the two Rakaats, immediately thereafter one stands up and completes the third Rakaat and makes Sajdah-e-Sahw. In this way, the Salaat will be valid. *(Aap Ke Masaa`il)*

THE MASAA`IL REGARDING SUNNAT SALAAT

1. Those acts which Nabi (sallAllaahu alaihi wasallam) had diligently performed and regarding which he censured the omission of, are called *Sunnat-e-Muakkadah*. Those acts which he encouraged but did not censure the omission of, are called *Sunnat-e-Ghair Muakkadah*. It is also called *Mandoob* and *Mustahab*. *(Aap Ke Masaa`il)*

2. The omission of Sunnat-e-Muakkadah due to journey, illness or lack of time may be acceptable, but otherwise to omit it is a great evil. The Qadha of Sunnat-e-Muakkadah cannot be made after the time (for that Salaat) has elapsed, however, the two Sunnats of Fajr Salaat may be read (as Qadha) until just before midday (on the day it was missed). *(Ibid.)*

3. A general intention for Salaat is sufficient for Sunnat and Nafl Salaats. There is no need to specify the time or number of Rakaats for such Salaats. *(Ibid.)*

4. There is great emphasis (in the Shariah) on the Sunnats of Fajr Salaat. It is for this reason that if a person misses their Fajr Salaat, then they are ordered (by the Shariah) to perform it together with

the Fardh after the sun has risen, but before midday (on the day missed). However, if one did not make the Qadha of Fajr before midday, then only the Fardh must be read and not the Sunnats. Besides the Sunnats of Fajr, no other Sunnats can be made as Qadha after the stipulated time for that particular Salaat has elapsed. *(Ibid.)*

5. The Sunnats for Fajr should not be read after the Fardh Rakaats, before sunrise. *(Ibid.)*

6. It is Waajib to join a Surah with the Surah Faatihah in ALL the Rakaats of Sunnat-e-Muakkadah, Ghair Muakkadah, Nafl and Witr Salaats, otherwise the Salaat will not be valid. If one forgets to recite Surah Faatihah or a Surah, then it is Waajib to make Sajdah-e-Sahw. Qiraat is Fardh in the first two Rakaats of the Fardh Salaat only. Qiraat is not necessary in the last two Rakaats of a Fardh Salaat. In fact, the recital of Surah Faatihah (in the last two Rakaats of Fardh) is Sunnat. *(Ibid.)*

7. It is meritorious to recite Durood Shareef and duaaa after the Attahiyaat in the second Rakaat of Sunnat-e- Ghair Muakkadah and Nafl Salaats and then to begin the third Rakaat with Thanaa (*SubhaanakAllaahumma)*. However, if one merely stands up after reciting the Tashahhud and begins the third Rakaat with Alhamdu, it will also be acceptable. *(Aap Ke Masaa`il)*

8. The Taraaweeh Salaat for the month of Ramadhaan is also Sunnat and it has been stressed upon. To omit and ignore it is a great sin. It is usually the habit of women to leave out the Taraaweeh Salaat. This attitude must not be adopted. After performing the Fardh and Sunnat Rakaats of Esha Salaat, twenty Rakaats of Taraaweeh should be made. Intention should be made of two Rakaats each or even four Rakaats each. However, it is better to read it in two Rakaats each. After twenty Rakaats have been performed, then Witr may be read. *(Sharhut Tanweer)*

9. Those Sunnats which are necessary to perform are called Sunnat-e-Muakkadah. During the course of the day and night, there are

twelve such Sunnats. Two of Fajr, Four before the Fardh of Zuhr, two after, two after Maghrib and two after the Fardh of Esha. The Taraaweeh Salaat is also Muakkadah. Some Ulama have classified the Tahajjud Salaat also as Sunnat-e-Muakkadah. *(Bahishti Zewar)*

10. These are the Salaats which are prescribed by the Shariah. If a person desires to perform more than this, she may do so as much as she desires and whenever she desires. She should however take into consideration that she does not perform it during the prohibited times. Besides the Fardh, Waajib and Sunnat Salaats, whatever other Salaat is performed is called Nafl. As much Nafl as she reads so much more reward she will earn. *(Bahishti Zewar)*

11. The reward of some Nafls is very great, therefore, she should endeavour to perform them more than others. With a little more effort she will reap much greater benefits. These special Nafls are as follows: *Ishraaq, Chaasht, Awwaabeen, Tahajjud, Salaatut Tasbeeh and Tahiyatul Wudhu. (Ibid.)*

12. Tahiyatul Wudhu is that two Rakaats which is read after performing Wudhu. Great virtue has been enumerated regarding it in the Ahaadith. However, it must not be read at those times when Nafl Salaat is prohibited. It is stated in the Hadith Shareef that the Muslim who makes Wudhu diligently, thereafter that person stands up and performs two Rakaats of Salaat with full concentration, then Jannat becomes Waajib upon him/her. In Muslim Shareef a Hadith is narrated by Hadhrat Abu Hurairah (radhiAllaahu anhu) who states that one day after the Fajr Salaat Nabi (sallAllaahu alaihi wasallam) asked Hadhrat Bilal (radhiAllaahu anhu) which action of his, after his accepting Islaam, is such that he has the most hope in its acceptance.

    The reason for Nabi (sallAllaahu alaihi wasallam) asking him this question is that Nabi (sallAllaahu alaihi wasallam) heard the footsteps of Hadhrat Bilal (radhiAllaahu anhu) in Jannat. Hadhrat Bilal (radhiAllaahu anhu) replied that he always had the habit of

performing a few Rakaats of Salaat after performing Wudhu, whether it be during day or night. *(Bukhari Shareef)*

13. The method of performing Ishraaq Salaat is that after the Fajr Salaat, one remains sitting in the place of Salaat and recite Durood Shareef, the Kalimah or any other Wazifah. In other words, one should remain in the Thikr of Allaah Ta`ala. One should not talk worldly things nor involve oneself in any worldly activity. A little while after sunrise (± 15 minutes) one should perform two or four Rakaats Salaat. One will receive the reward of one accepted Hajj and Umrah. If a one involves oneself in any worldly activity after Fajr Salaat and thereafter performs the Ishraaq Salaat, it will also be acceptable, however, the reward will be less.

14. The Chaasht Salaat is read when the sun rises considerably and its rays become somewhat intense. One should perform at least two Rakaats or more, i.e. four, eight or twelve Rakaats. In this there is also considerable Thawaab. Hadhrat Aishah (radhiAllaahu anha) used to perform eight Rakaats of Chaasht Salaat and she used to always say that even if my parents were to come out of their graves (and notwithstanding my having to serving them), I will still not leave this (i.e. I will find the time for the performance of Chaasht Salaat).

15. After the Maghrib Salaat, one should perform at least six Rakaats and at most twenty Rakaats of Salaat, which is known as Awwaabeen. It is mentioned in a Hadith that the person who performs six Rakaats of Salaat after the Maghrib Salaat, and he does not do anything evil during this performance, then Allaah Ta`ala will grant him the reward equal to twelve years of Ibaadat *[Mishkaat]*. If one does not have the time then one should read the six Rakaats immediately after the Sunnats. Regarding the performance of twenty Rakaats of Awwaabeen, Nabi (sallAllaahu alaihi wasallam) said Allaah Ta`ala will grant such a person a home in Jannat *[Tirmidhi]*.

16. There is great reward in awakening in the last portion of the night and performing Salaat. This Salaat is called Tahajjud. This is readily accepted in the Court of Allaah Ta`ala and it warrants the greatest reward. The least number of Rakaats for Tahajjud is four and the most twelve. If one does not have the opportunity to perform it in the last portion of the night, then at least one should perform it after the Esha Salaat, however, the reward will not be as much.

    Hadhrat Abu Hurairah (radhiAllaahu anhu) reports that Nabi (sallAllaahu alaihi wasallam) said that Allaah Ta`ala's Mercy is on that man who wakes up at night for performing the Tahajjud Salaat, and he awakens his wife and she also performs Tahajjud Salaat. If she finds difficulty in waking up and he may sprinkles water on her face in order to get her awake so that she may perform her Tahajjud Salaat.

    Then Nabi (sallAllaahu alaihi wasallam) said that Allaah Ta`ala Mercy be on that wife who wakes up at night to perform her Tahajjud Salaat, and she awakens her husband. If the husband finds difficulty in awakening, then the wife sprinkles water on his face in order to wake him up to perform his Tahajjud. *{Mishkaat}*

    There is a duaaa of Nabi (sallAllaahu alaihi wasallam) in this Hadith for those who perform their Tahajjud Salaat, which is sure to benefit. There are numerous other benefits of Tahajjud Salaat mentioned in other Ahaadith.

17. There is great benefit mentioned in the Ahaadith regarding Salaatut Tasbeeh. Its performance also warrants great rewards. Nabi (sallAllaahu alaihi wasallam) taught this Salaat to his uncle, Hadhrat Abbaas (radhiAllaahu anhu), and he used to tell him that the performance of this Salaat will be a means for the forgiveness of all your sins, past, future, new and old. Nabi (sallAllaahu alaihi wasallam) said to him that if possible he should perform this Salaat daily, and if this is not possible then he should try to perform it weekly, and if this is also not possible, then he should perform it

monthly, and if this is also not possible them he should try to perform it at least once a year, and if this is also not possible then he should try to perform it at least once in his lifetime.

The method is as follows:

Make the intention of performing four Rakaats Salaat. Recite Thanaa, Surah Faatihah and a Surah. Prior to going into Ruku, recite the third Kalimah (*Subhaanallaahi Wal Hamdulillaahi Wa Laa Ilaaha Illallaahu Wallaahu Akbar*) fifteen times. Proceed into Ruku. After reciting the Takbeer of Ruku (*Subhaanarabbial A`zeem*) recite the third Kalimah ten times and come up from Ruku. After reciting *Sami Allaahu Liman Hamidah* and *Rabbana Lakal Hamd*, recite the third Kalimah again ten times. Then proceed into Sajdah, and after the Takbeer for Sajdah, recite the third Kalimah ten times. Recite it again ten times between the two Sajdahs. In the second Sajdah again after the Takbeer for Sajdah (*Subhaanarabbial A`la*) recite the third Kalimah ten times. When getting up from the second Sajdah first sit down and recite the third Kalimah ten times and then get up for the second Rakaat. At the end of the second Rakaat, when sitting for Tashahhud first recite the third Kalimah ten times and then only recite the Attahiyaat. In this way you should perform four Rakaats.

THE MASAA`IL REGARDING SALAATUT TASBEEH

1. If one forgets to recite the Tasbeeh (Third Kalimah) at any juncture or one recites it less than the stipulated amount, then one may read the missed amount in the following rukn. For example, if one forgets to read the Tasbeeh in the Ruku, and one remembers this when in Sajdah, then one may read the missed ten Tasbeehs in the Sajdah plus also the required ten Tasbeehs for the Sajdahs. (*Bahishti Zewar*)

2. One should remember this also that 75 Tasbeehs must be read in each Rakaats. This will total to 300 in the complete Salaat, and one will Insha-Allaah Ta`ala, get the full reward for Salaatut

Tasbeeh. If the Tasbeeh is not recited 300 times, then the Salaat will be regarded as a Nafl Salaat and not Salaatut Tasbeeh. One should also not read more than the stipulated 300 Tasbeehs, otherwise, according to some Ulama, the Thawaab will not be the same as that for a Salaatut Tasbeeh, i.e. one will get less Thawaab. *(Bahishti Zewar)*

3. If a Sajdah-e-Sahw becomes necessary during Salaatut Tasbeeh, then one will NOT read the Tasbeeh for the two Sajdahs of Sahw or in between them, because the stipulated 300 Tasbeehs will be completed after the four Rakaats. *(Bahishti Zewar)*

4. Sajdah-e-Sahw will NOT be necessary if one reads less than the stipulated number of Tasbeehs or if one forgets to read any. *(Bahishti Zewar)*

5. One should NOT count the number of Tasbeehs recited, by tongue, since this will invalidate the Salaat. One may count by pressing each finger in whichever position the hand is. *(Fataawa-e-Rahimiyyah)*

6. The Qadha of the forgotten Tasbeehs must not be made during standing from Ruku, between the sitting of the two Sajdahs or during the sitting in-between the first and second and third and fourth Rakaats. The missed Tasbeehs may be read in any rukn which follows these postures. *(Fataawa-e-Rahimiyyah/Shaami)*

7. Salaatut Tasbeeh may be performed at any time except those times wherein Nafl Salaat is Makrooh. *(Aap Ke Masaa`il)*

8. The best time to perform it is after zawaal (midday) before the Zuhr Salaat, since this time is reported in one Hadith. *(Aap Ke Masaa`il)*

9. The words *Wa Laa Howla Wa Laa Quwwata Illa Billahil Aliyil A`zeem* should also be read after *Subhaanallaahi Wal*

Hamdulillaahi Wa Laa Ilaaha Illallaahu Wallaahu Akbar as reported in some Ahaadith. *(Fataawa-e-Rahimiyyah)*

10. If Sajdah-e-Sahw becomes necessary during the Salaat, then the Tasbeehs are not read during the Sajdah-e-Sahw, unless, one remembers at this juncture that one had read less than the stipulated 75 Tasbeehs in any Rakaat, then one may read the balance Tasbeehs during the Sajdah-e-Sahw. *(Raddul Mukhtaar/Bahishti Zewar)*

SALAAT OF ISTIKHAARA

1. When a person desires doing any work, then Mashwera (advise) and goodness must be sought from Allaah Ta`ala. The taking of this advice is called *Istikhaara*. There is a great deal of encouragement for this in the Ahaadith. Nabi (sallAllaahu alaihi wasallam) said that it is an evil and unfortunate thing when a person does not take the Mashwera of Allaah Ta`ala and make Istikhaara. A person should not undertake a journey or any other task without first making *Istikhaara*. If one make Istikhaara, then one will have no regrets, Insha-Allaah Ta`ala. *(Raddul Mukhtaar/Bahishti Zewar)*

THE METHOD OF MAKING SALAATUL ISTIKHAARA

1. First one should read two Rakaats Nafl Salaat. Thereafter, one should recite the following duaaa with full concentration and firm conviction:

"Allaahumma Inni Astakhiruka Bi-Ilmika Wa Astaqdiruka Bi Qudratika…."

If one does not know this duaaa, then enquire about it from some Aalim. Upon reaching the letters *Haazal Amr* (in the duaaa), one should contemplate and consider regarding the issue at hand (i.e. the reason why one is making the

Istikhaara). Thereafter, one should sleep on a clean bed, with Wudhu and face towards the Qiblah. Upon awakening, whatever decision comes to one's mind (regarding the issue at hand) with certainty, one should undertake. *(Bahishti Zewar)*

2. If on the first day, one does not reach any definitive decision, and the doubt still lingers (as to what course of action to take), then one should repeat the Salaat for the next night. Similarly, after seven days, one will have some idea as to the benefits and harms regarding the issue at hand. *(Raddul Mukhtaar/Bahishti Zewar)*

3. It is reported from some Mashaaikh that if one sees white or green in one's dream, then one should undertake the task and understand that it implies goodness therein. If one sees black or red, then it can be taken as a sign of evil and one should abstain from that intended action. *(Al Durrul Mansoor Ala Sunan Abi Dawood)*

4. If a Fardh Hajj is binding upon one, then one cannot make Istikhaara as to whether one must go or not. One may make Istikhaara as to which day to undertake the journey. *(Raddul Mukhtaar/Bahishti Zewar)*

THE MASAA`IL REGARDING QADHA SALAAT

1. If any person misses a Salaat, then as soon as one remembers it, the Qadha must be made. It is a major sin to delay a Salaat and make it Qadha without valid reason. If any Salaat became Qadha upon a person, and it was not made immediately (upon remembering). If it was delayed to another day or time, and death overcomes this person before the execution of the Salaat, then such a person will get double sin -- one for making the Salaat Qadha and the other for not making the Qadha immediately (upon remembering). *(Bahishti Zewar)*

2. When one is making Qadha of many Salaats, then at the time of every Salaat one should make the intention as follows: *"I am making Qadha of the first (for example) Zuhr Salaat of all that I missed." (Aap Ke Masaa`il/Raddul Mukhtaar/Ahsanul Fataawa)*

3. If a girl never read Salaat from the time she matured, and she forgets at what age she attained maturity, then she should make Qadha from her tenth year (of age), because a girl only becomes mature at the age of nine.

4. It is not necessary to make the intention with the tongue. In fact, it would be sufficient if one says to oneself (in the mind):*"I am performing the Fardh Salaat of today's Zuhr".* If one is performing Sunnat Salaat, then one would say: *"I am performing the Sunnats of today's Zuhr."* The long intentions which women are usually prone to making, like *"I am performing two Rakaats Fardh of today's Zuhr with my face is towards the Kaabah…"* is unnecessary.

5. If one intends in the heart that one is performing the Zuhr Salaat, but the tongue mistakenly says Asr, then the Zuhr Salaat will be valid.

6. If one has many Qadha Salaats which are binding upon one, then at the time of making the Salaat, one should make the intention that *"I am performing the Fardh of Fajr"*. If one is making the Zuhr, then one should say: "*I am performing the Fardh of Zuhr"*. If one merely intends that *"I am performing Qadha"*, and the name of the Salaat is not specified, then the Qadha will NOT be valid, and will have to be repeated.

7. If one does not remember the date and month of the Salaat, then one should make the following intention: *"I am performing the Qadha of the first Fajr from all those*

which are binding upon me." The same will be done for the other Salaats. In this way one will continue making the Qadha, until such time that one is satisfied that all the Qadha that were binding upon one are complete, then only one will discontinue with the Qadha. *(Raddul Mukhtaar/Ahsanul Fataawa)*

8. When performing Sunnats, Nafl or Taraaweeh Salaats, then it will be sufficient if one merely makes the following intention: *"I am performing Salaat."* If one does not state that one is performing Nafl or Sunnat, then too it will be correct. However, at the time of performing Taraaweeh, to state that one is performing Taraaweeh Salaat will be better. *(Bahishti Zewar/Ghunia)*

9. A girl can also attain maturity by some sign, like menstruation. If a girl starts getting Haidh, then the obligations, which are binding upon adults will be binding upon her as well. If no sign of maturity manifests itself on a girl, then she will be regarded as being mature when she reaches the age of fifteen (15). Salaat, fasting, etc. will now be binding upon her. *(Sharhut Tanweer/Bahishti Zewar)*

10. If a person has a doubt as to the amount of Salaat missed in one's life (i.e. how many Salaat was made Qadha), then as a precaution, one should perform Qadha Salaats for a stipulated period of time, such that one attains some contentment that no Qadha remains binding upon one. However, in such a case, one should join a Surah with Surah Faatihah in every Rakaat. It is also necessary that one not perform these Salaats after the Fajr and Asr Salaats. Also, one should couple another Rakaat with the Maghrib and Witr Salaats, after the last sitting. *(Aap Ke Masaa`il)*

11. That woman who has less than six Salaats as Qadha, is regarded as Saahibah Tarteeb. For such a person, it is imperative that she first perform any Qadha Salaats before the present Salaats. However, if she forgetfully performed her present Salaats, then it will be accepted, but she should perform her Qadhas as soon as possible. If she remembers her Qadha at such time that the time for the present Salaat is so limited such that if she first performs her Qadha, the present Salaat will become Qadha, then in such a case she must first perform her present Salaat and thereafter perform her Qadha. *(Aap Ke Masaa`il)*

12. Due to constraints of travel, it is NOT permissible to make any Salaat Qadha. According to the majority of Ulama, Salaat performed on an aeroplane is valid, on the condition that all the conditions for Salaat are adhered to. There should be no compromise on the conditions, like facing towards Qiblah, etc. Some Ulama are of the opinion that after performing the Salaat on an aeroplane, it is better and advisable, as a matter of precaution, to repeat that Salaat once one has landed. However, this (repeating of the Salaat) is not obligatory. As for those who travel very often on aeroplanes, since there will be difficulty on them, this ruling of repeating the Salaat will not apply. *(Fataawa Rahimiyyah)*

13. It is not permissible to perform Salaat in a moving car. One should stop at a suitable place and perform the Salaat. *(Aap Ke Masaa`il)*

14. It is not permissible to perform Nafl Salaats at the following times: From Subh Saadiq until Fajr Salaat, and after the Fajr Salaat until sunset, also after Asr Salaat until the sun becomes yellow. Nevertheless, it will be permissible to perform Qadha Salaats at these times, but

this must be done in isolation and not in the presence of others. *(Aap Ke Masaa`il)*

15. If the sun is close to setting, such that it has become yellow, and one has not yet performed the Asr Salaat of that day, it is necessary to perform it even at this time. It is impermissible to make it Qadha. *(Aap Ke Masaa`il)*

16. Some women hold this view that 12 Rakaats of Nafl Salaat performed on the night of the 27th Ramadhaan is equivalent to Qadhaa-e-Umri. This view is totally incorrect and one should not have any belief in it. *(Aap Ke Masaa`il)*

17. If a person never had the opportunity to perform her Qadha Salaats during her lifetime, then at the time of death, it is necessary that she make a bequest for Fidyah to be paid in lieu of them. This applies also to unpaid Zakaat, unkept Fasts and Hajj. During one's lifetime, Fidyah cannot be given, rather the Salaats must be read as Qadha. However, at the time of death, Fidyah is to be paid for the missed Salaats, to the value of Sadaqatul Fitr for every missed Salaat. The value of the Sadaqatul Fitr is calculated at the present rate (i.e. at the time of giving the money). Since Witr Salaat is also made Qadha of, so it is included in the Fidyah calculations. Therefore, for every day of Salaat missed, one will give the equivalent of six Sadaqatul Fitr amounts. If the deceased had made a bequest, then it will be necessary to pay this amount from 1/3 of the estate. If a bequest was not made, then it will not be binding upon the inheritors to pay the Fidyah.

However, if the inheritors are mature and sane, and they willingly give the Fidyah, then there is hope that the sin will be removed from the deceased. *(Aap Ke Masaa`il)*

THE MASAA`IL REGARDING SAJDAH-E-SAHW

1. Sajdah-e-Sahw becomes Waajib with the delay in a Fardh act, or by omission or delay in a Waajib act. If Sajdah-e-Sahw is made then the Salaat will be correct, if it is omitted then the Salaat has to be repeated. *(Aap Ke Masaa`il)*

2. If a Fardh act is left out in Salaat, then a Sajdah-e-Sahw will not remedy the error; the Salaat will have to be repeated. *(Raddul Mukhtaar/Bahishti Zewar)*

3. The method of making Sajdah-e-Sahw is that in the final Rakaat, after reciting Attahiyaat, one should make one Sajdah to the right and thereafter make two Sajdahs and recite the Attahiyaat, Durood Shareef and duaaa and complete the Salaat as usual. *(Fataawa Hindiya/Sharhul Bidaaya/Bahishti Zewar)*

4. If someone forgetfully made the Sajdah-e-Sahw before making the Salaam, then too it will be correct and the Salaat will be valid. However, it is better to make the (one) Salaam first. *(Sharhul Bidaaya/Bahishti Zewar)*

5. When one makes the Sajdah-e-Sahw with this intention, then this is the Niyyat. The Niyyat is not made with the tongue. *(Aap Ke Masaa`il)*

6. If one forgetfully made two Rukus or three Sajdahs, then it is necessary to make Sajdah-e-Sahw. *(Munia/Bahishti Zewar)*

7. If Attahiyaat was read in the place of Thanaa, then Sajdah-e-Sahw is not necessary. If Attahiyaat is read in place of Surah Faatihah, then Sajdah-e-Sahw is Waajib. Similarly, if Attahiyaat is read in place of a Surah, after Surah Faatihah, then Sajdah-e-Sahw is Waajib. *(Aap Ke Masaa`il)*

8. If one forgets to recite Surah Faatihah and only recites a Surah, or if one recites the Surah first and then Surah Faatihah, then Sajdah-e-Sahw is Waajib.

9. If after reciting Surah Faatihah, one thinks about what Surah to recite thereafter, and this delay is such that one can read *Subhaanallaah* thrice, then Sajdah-e-Sahw is Waajib. *(Sharhut Tanweer/Bahishti Zewar)*

10. If in the last Rakaat after Attahiyaat and Durood, one has a doubt as to whether one has read three Rakaats or four. This doubt causes one to delay (and remain silent) to the duration of three *Subhaanallaahs*, and then one concludes that one had indeed read four Rakaats. In such a case, it is Waajib to make Sajdah-e-Sahw. *(Tahtaawi/Bahishti Zewar)*

11. If one leaves out a portion of Surah Faatihah, then Sajdah-e-Sahw becomes Waajib. This is the firm view of Imaam Saheb (rahmatullahi alaihi). *(Ahsanul Fataawa)*

12. If an Aayat of a Surah was read before Surah Faatihah, then Sajdah-e-Sahw becomes Waajib. If less than an Aayat is read, then Sajdah-e-Sahw is not Waajib. This much of a delay in Surah Faatihah is excused.

13. After reciting Surah Faatihah, one recites a Surah and thereafter again recites Surah Faatihah, then Sajdah-e-Sahw is not Waajib. The reason being that Surah Faatihah is also a Surah, and the reciting of two Surahs does not necessitate Sajdah-e-Sahw.

14. The entire Tashahhud is Waajib. Sajdah-e-Sahw becomes necessary by the omission of part or most of Tashahhud. In fact, if even one word thereof is left put, then Sajdah-e-Sahw becomes necessary. *(Tahtaawi)*

15. If Surah Faatihah is recited twice in the third or fourth Rakaats of a Fardh Salaat, then Sajdah-e-Sahw does not become necessary. *(Aap Ke Masaa`il/Ahsanul Fataawa)*

16. Sajdah-e-Sahw does not become necessary by the repetition of any Qiraat.

17. If someone mistakenly makes Salaam first to the left and then to the right, then the Salaat will be valid and there is no need to again make Salaam to the left. This error also does not necessitate Sajdah-e-Sahw. *(Aljauharun Neerah)*

18. If one joins a Surah to Surah Faatihah in the third and fourth or only the third Rakaat of a Fardh Salaat, then Sajdah-e-Sahw is not necessary. *(Ahsanul Fataawa/Aap Ke Masaa`il)*

19. If someone repeats whole or part of the Tashahhud or Durood Shareef in the last sitting of any Salaat, regardless of whether this is done purposely or mistakenly, Sajdah-e-Sahw is not necessary, since this is the occasion for duaaa and Thanaa, and it matters not how long it may be. *(Al Bahrur Raa`iq/ Ahsanul Fataawa)*

20. If in the first sitting of any Salaat, Tashahhud is repeated to the extent of three *Subhaanallaahs*, then Sajdah-e-Sahw is necessary (Waajib), because this will result in the delay of the Fardh Qiyaam into the third Rakaat. However, if the Tashahhud is repeated purposely, then the Salaat will be *Waajibul I`aadah* (Waajib to repeat). If it is done mistakenly, then the Sajdah-e-Sahw will be necessary. *(Al Bahrur Raa`iq)*

21. If someone makes intention for four Rakaats Nafl Salaat and begins, and then forgets to sit in the second Rakaat. If this error comes to mind before the Sajdah for the third is made, then one should sit down and recite the Tashahhud. If the Sajdah for the third Rakaat is already made, then the Salaat will be valid,

however Sajdah-e-Sahw in both instances will be necessary. *(Sharhut Tanweer/Bahishti Zewar)*

22. If one makes any error which necessitates Sajdah-e-Sahw, after a Sajdah-e-Sahw has already been made, then it is not necessary to repeat the Sajdah-e-Sahw, since it will make up for any subsequent errors. *(Ibid.)*

23. During Salaat one made an error which necessitated Sajdah-e-Sahw, but one ends the Salaat forgetting to make the Sajdah-e-Sahw. Nevertheless, one is still sitting at the same place, one's chest is still facing the Qiblah, one has not spoken to anyone and not done any act which invalidates Salaat, then one may make the Sajdah-e-Sahw. In fact, even if whilst sitting there one had recited Kalimah, Durood Shareef or any other Wazifah, then too there is no harm, one should make the Sajdah-e-Sahw and the Salaat will be valid. *(Aap Ke Masaa`il)*

24. If Sajdah-e-Sahw was Waajib on a person and one purposely did not make it and completes the Salaat with the two Salaams, then in this case, also, if no act was done which invalidates Salaat, the Sajdah-e-Sahw can still be made. If the Sajdah-e-Sahw was not done, then the Salaat has to be necessarily repeated. *(Raddul Mukhtaar/Bahishti Zewar)*

25. If one mistakenly makes Salaam at the second Rakaat of a four or three Rakaat Salaat, then as long as one had not done any act which invalidates the Salaat, the Salaat can be completed as usual, and Sajdah-e-Sahw must be made. However, if after making the Salaam in the second Rakaat, one had done something which invalidates the Salaat, then the Salaat will have to be repeated. *(Sharhut Tanweer/Bahishti Zewar)*

26. If one mistakenly recites the Duaaa-e-Qunoot in the first or second Rakaat of Witr, then this will not be considered, one will recite it again in the third Rakaat and make Sajdah-e-Sahw. *(Sharah Kanzud Daqaa`iq/Bahishti Zewar)*

27. A person has doubt in the Witr Salaat as to whether this is her second Rakaat or third Rakaat. She does not have certainty towards any decision. In fact, her mind is equally in either directions. In such a case, she must recite Duaaa-e-Qunoot in the Rakaat that she is in and sit down for Tashahhud, thereafter she should stand up and recite Duaaa-e-Qunoot again in the next Rakaat and at the end of the Salaat make Sajdah-e-Sahw. *(Sharhul Bidaaya/Bahishti Zewar)*

28. In the Witr Salaat, a woman recited *SubhaanakAllaah humma* in place of Duaaa-e-Qunoot, and then she realized her error and recited Duaaa-e-Qunoot. She does not have to make Sajdah-e-Sahw. *(Al Bahr/Bahishti Zewar)*

29. The following errors in Salaat does not make Sajdah-e-Sahw necessary: Forgetting to recite Thanaa, (unintentional) omission of the Tasbeehs of Ruku and Sajdah, not reciting *Samee Allaahuliman Hamidah*, not raising the hands at the time of making intention or the omission of Duroods and duaaa after the Tashahhud. *(Fataawa Hindiya/Bahishti Zewar)*

30. If in the last one or two Rakaats of Salaat, one stands for less than the duration of three *Subhaanallaahs* then the Salaat will heave to be repeated.

31. It is Waajib to recite a Surah together with Surah Faatihah in all the Rakaats of Sunnat and Nafl, hence if one forgets to recite a Surah in any one of the Rakaats, then Sajdah-e-Sahw is necessary. *(Deen Ke Baate)*

32. If after the Tashahhud in the second Rakaat of a three or four Rakaats Fardh Salaat or the Witr Salaat, one recites Durood Shareef, at least upto *Allaahumma Salli`ala Muhammad* or more than that, then Sajdah-e-Sahw will be Waajib. If less than this was recited then Sajdah-e-Sahw is not necessary. *(Durrul Mukhtaar/Bahishti Zewar)*

33. If in the second Rakaat of the four Sunnat Rakaats of Zuhr Salaat one recites Durood Shareef until *Allaahumma Salli`ala Muhammad*, then Sajdah-e-Sahw becomes compulsory. *(Aap Ke Masaa`il)*

34. It is permissible to recite the Durood Shareef after the Tashahhud in the second Rakaat of a four Rakaat Nafl or Sunnat-e-Ghair Muakkadah Salaat. Therefore if Durood is read in the second Rakaat of a four Rakaat Nafl or Sunnat-e-Ghair Muakkadah, Sajdah-e-Sahw will not be necessary. However, even in a Nafl or Sunnat-e-Ghair Muakkadah Salaat, if one recites Tashahhud twice, then Sajdah-e-Sahw becomes Waajib. *(Sharhut Tanweer/Bahishti Zewar)*

35. If one purposely omits any of the things which if left out erroneously necessitate Sajdah-e-Sahw, then Sajdah-e-Sahw will not be sufficient; in fact, the Salaat has to be repeated. Even if Sajdah-e-Sahw was made in such cases, then too, the Salaat will have to be repeated. For example, if one (intentionally) omits the recital of Surah Faatihah, then the Salaat will have to be necessarily repeated. *(Deen Ke Baate)*

36. If an act which in neither Fardh nor Waajib in Salaat is left out, then the Salaat will be valid and Sajdah-e-Sahw will not be necessary.

THE MASAA`IL REGARDING SAJDAH-E-TILAAWAT

1. There are fourteen (14) Aayaat in the Qur`aan Majeed which necessitate Sajdah. Wherever the word *"Sajdah"* is written on the side of a line in the Qur`aan Majeed, it is obligatory for the reader to make Sajdah upon reciting that Aayat. This is called Sajdah-e-Tilaawat. However, the word *"Sajdah"* which is written for the Aayat which appears towards the end of Surah Hajj, a Sajdah need not be made by Hanafis, since that is a Sajdah for Shaafis. *(Sharhut Tanweer/Sharhul Bidaaya/Bahishti Zewar)*

2. The method of making Sajdah-e-Tilaawat is that one should stand up, say *Allaahu Akbar* and make one Sajdah. There is no need to lift the hands at the time of saying *Allaahu Akbar* and one should recite the Takbeer for Sajdah (*Subhaanarabbiyal A`la)* at least thrice. Thereafter, when lifting the head one will say *Allaahu Akbar* and the Sajdah is done. *(Sharhut Tanweer/Bahishti Zewar)*

3. The better option is to stand up, say *Allaahu Akbar* and go into Sajdah and upon saying *Allaahu Akbar* one stands up again. However, if whilst sitting, one says *Allaahu Akbar*, goes into Sajdah and upon saying *Allaahu Akbar*, one sits up again, then too it will be acceptable. *(Ibid.)*

4. Upon the recital of an Aayat of Sajdah, the Sajdah becomes obligatory on the reciter and the one who hears it, regardless of whether the listener did so intentionally or whilst she was busy with some work and without intending she heard the Aayat being read. It is better if the person who is reciting an Aayat of Sajdah to recite the particular Aayat softly so that if there is another within earshot then she will not have to make a Sajdah. If the listener of an Aayat of Sajdah does not make Sajdah, then she will be a sinner. *(Sharhul Bidaaya/Bahishti Zewar)*

5. Those things which are conditional for Salaat are likewise for Sajdah-e-Tilaawat, i.e. Wudhu, the place must be Paak, the body and clothes must be Paak, one must face towards the Qiblah, etc. *(Fataawa Hindiya/Bahishti Zewar)*

6. Some women make the Sajdah-e-Tilaawat on the Qur`aan Majeed whilst sitting. This is not valid. *(Fataawa Hindiya/Sharhut Tanweer)*

7. If someone had not made Sajdah-e-Tilaawat their entire life, then this responsibility remains binding upon them. The giving of Fidyah in place of this will not suffice.

8. Sajdah-e-Tilaawat will not become binding upon a woman who hears such an Aayat whilst she is in the state of Haidh or Nifaas. However, if she heard in the state when Ghusal was Waajib upon her, then after the Ghusal she will have to make the Sajdah. *(Sharhut Tanweer/Bahishti Zewar)*

9. If a person who is in the state of Janaabat hears an Aayat of Sajdah, then the Sajdah will be Waajib on her. *(Ibid.)*

10. Sajdah will be Waajib on the person who hears such an Aayat being read by a person who is in the state of Janaabat, Haidh or an understanding child.

11. Sajdah is not Waajib if heard when being read by an insane person or a child who is not yet of an understanding age.

12. If one recites an Aayat of Sajdah in Salaat, then immediately after reciting the Aayat one should go into Sajdah and after standing up from the Sajdah one will complete the Surah and go into Ruku. If one did not immediately go into Sajdah after reciting the Aayat, and one went after reciting one or two more Aayaat, then too it would be acceptable. But, if one intentionally goes into Sajdah after reciting more than one or two Aayaat, then although the Sajdah will be regarded as having been fulfilled, one will be a sinner. If it was done mistakenly, then one has to make Sajdah-e-Sahw at the end of the Salaat. *(Sharhut Tanweer/Raddul Mukhtaar/Bahishti Zewar)*

13. If one recited an Aayat of Sajdah in Salaat and one did not make the Sajdah in the Salaat, then it will not be regarded as being fulfilled if made after the Salaat. The only remedy in such a case is Tawbah and Astaghfaar. *(Sharhut Tanweer)*

14. If immediately after reciting the Aayat of Sajdah one goes into Ruku and makes the intention that this Ruku is also in place of the Sajdah-e-Tilaawat, then the Sajdah will be regarded as been fulfilled. If one does not make this intention for the Ruku, then

the (normal) Sajdah which follows will take the place of the Sajdah-e-Tilaawat as well, regardless of whether one makes this intention or not. However, the condition for this validity is that not more than three Aayaat must have been recited after the Sajdah Aayat and the Ruku prior to the Sajdah must have been made. *(Sharhut Tanweer/Bahishti Zewar)*

15. If a person recites the same Aayat of Sajdah a few times whilst sitting in the same place, then only one Sajdah is Waajib. One may make this Sajdah after the first time the Aayat is read or after the last time. However, if one changes the place of one's sitting, and the same Aayat is read and again one changes one's position and recites the same Aayat, then as many places as one changed, that many Sajdahs are Waajib. *(Ibid.)*

16. If whilst sitting, one recites an Aayat of Sajdah and then stands up but does not move from that place and recites the same Aayat again, then only one Sajdah is Waajib. *(Sharhul Bidaaya/Bahishti Zewar)*

17. If one recites an Aayat of Sajdah and stood up and went to do some work, and thereafter came back and read the same Aayat, then two Sajdahs are Waajib. *(Ibid.)*

18. If someone recited an Aayat of Sajdah and did not make the Sajdah. Thereafter she stood up in the same place and started Salaat. In the Salaat, she read the same Aayat of Sajdah and made a Sajdah-e-Tilaawat. This Sajdah will suffice. However, if she changed the place and read Salaat in another place, then the second Sajdah will be Waajib. *(Sharhut Tanweer/Bahishti Zewar)*

19. If someone recited an Aayat of Sajdah and made the Sajdah-e-Tilaawat. Thereafter, she stood up and started Salaat, and in the Salaat read the same Aayat. Now, she will have to make another Sajdah-e-Tilaawat. *(Ibid.)*

20. If someone recited an Aayat of Sajdah in one part of a large house, and then goes to another corner and then another, etc. Then as many places the Aayat was read, that many Sajdahs are Waajib. *(Bahishti Zewar)*

21. Sajdah-e-Tilaawat will NOT be necessary if it is heard over a tape-recorder. *(Aap Ke Masaa`il)*

22. If one hears an Aayat of Sajdah being recited over the radio, then the precautionary step would be to make a Sajdah. This will be if the transmission is live and not a recording.

23. Sajdah-e-Tilaawat will also become Waajib if one reads the translation of the Aayat, because the translation is regarding the exact Aayat. *(Ahsanul Fataawa)*

24. It will be sufficient to make intention for Sajdah-e-Tilaawat and not necessary to mention the specific Aayat. *(Fataawa Mahmoodia)*

25. Only one Sajdah will become Waajib if one hears one's Ustaad reciting an Aayat of Sajdah, on condition that the gathering is one. However, the Ustaad will have to make as many Sajdahs as he hears different students reciting it. *(Aap Ke Masaa`il)*

26. If an Aayat of Sajdah is read on any land conveyance, like a horse, camel, etc., then if the same Aayat is repeated, only one Sajdah-e-Tilaawat is necessary. However, if the Aayat is read whilst not in Salaat, then as many times as it was read, so many times a Sajdah is Waajib. On a sea conveyance, under all conditions, only one Sajdah-e-Tilaawat is necessary for many repetitions, i.e. whether one reads it in Salaat or out of Salaat. *(Ahsanul Fataawa)*

THE MASAA`IL REGARDING THE SALAAT OF THE ILL

1. Salaat holds a very high rank of importance in Islaam. The performance of Salaat is Fardh under all conditions, regardless of whether one is on journey, ill, grieved, happy, in difficulty, relaxing, etc.

   The Shariah offers some conveniences for the ill. As mentioned in the Ahaadith, Salaat can be read sitting, or lying down, depending on necessity. Salaat is not excused as long as one is in one's senses and not unconscious. It is a major sin to neglect Salaat, even in illness. It spoils one's Aakhirah.

2. As long as one is able to stand and perform Salaat, one has to stand and perform Salaat. If one is unable to stand, then one should sit and read Salaat, and whilst sitting make the Ruku and Sajdahs. In Ruku, one will bend the head so that it comes in line with the knees. *(Sharhut Tanweer/Bahishti Zewar)*

3. If one is unable to make Ruku and Sajdah in the normal way, then it may be made with indications. One will bend a little more for the Sajdahs than for the Ruku. *(Sharhul Bidaaya/Bahishti Zewar)*

4. If one is able to stand and perform Salaat but unable to make Ruku and Sajdah, then one may stand and perform the Salaat and make Ruku and Sajdah by indications or one may sit and perform the Salaat and make the Ruku and Sajdahs with indications. However, the better option is to sit. *(Fataawa Hindiya/Munia/Sharhul Bidaaya)*

5. For the person whose nose bleeds continuously or has a wound where the bleeding will not let up, or urine keeps dropping, such that there is never enough time where the bleeding or urine stops so that one can make Wudhu and perform Salaat, then such a person is regarded as a *ma`zoor* (excused). The ruling for such a person is that she should make Wudhu for every Salaat

and the Wudhu will remain as long as the time for that Salaat remains. However, if something else which breaks Wudhu occurs, for example, one urinates, then the Wudhu will break and it will have to be renewed. *(Khawaateen Ke Lea Shar`i Ahkaam)*

6. A person will be regarded as a *ma`zoor* only if a full Salaat time passes where she did not get a chance to make Wudhu and perform at least the Fardh Salaat. The bleeding, etc. continued incessantly. If a person had such an opportunity where the excuse stopped, such that she could quickly make Wudhu and perform the Fardh Salaat with Tahaarat, then she will not be a *Ma`zoor*. Many people have an incorrect understanding on this. *(Ibid.)*

7. If an ill person does not have the ability to sit and perform Salaat, then she should be made to rest upon a pillow, with the head as high up as possible so that she comes close to sitting. The feet must be faced towards the Qiblah. If she has the ability to keep the legs bent at the knees so that her feet do not face towards the Qiblah, then this must be done. She will now perform Salaat with indications. The head will be bent more for the Sajdah than for the Ruku. If she cannot also be made to sit with a high pillow, then she may be made to rest flat with the feet towards the Qiblah and at least some smaller pillow be placed below the head, so that the face incline towards the Qiblah and not facing the sky. She will then also make the Salaat with indication of the head. The head will be bend slightly more for the Sajdah than for the Rukus. If this way of sitting is also not possible, and she can be made to lie on her right or left side, such that she faces the Qiblah and makes Sajdah and Ruku with head indications, then this will also be acceptable. *(Sharhut Tanweer/Bahishti Zewar)*

8. If after an operation the doctor prohibits any movement, then the patient must be made to face towards the Qiblah for Salaat. If there is none to assist the patient in this, then she must make

her Salaat as best as she can and later (upon recovery) she can repeat it. *(Fataawa Rahimiyyah)*

9. If one has the ability to sit on the ground and make Sajdah (in the normal way), then the Salaat will NOT be valid if one sits on a chair and makes it with indications. *(Ahsanul Fataawa)*

10. If someone has to have an operation done on the eye, otherwise there is a fear of losing the sight in that eye, then after the operation, if one is able to move the head for Salaat by indication, then it has to be done, since there is no permission for making it Qadha. However, if movements of the head will be disastrous to the eye, then one may, due to this helplessness, make the Salaat Qadha (upon recovery). *(Fataawa Rahimiyyah)*

11. If someone is making Salaat with indications for Sajdah and Ruku, and during the Salaat one's ailment is cured such that one is able to make Sajdah and/or Ruku in the normal way, then that Salaat will have to be repeated. However, if one was sitting and performing Salaat and making Ruku and Sajdah in the normal way and during the Salaat one attains the ability to stand up, then that Salaat will not have to be repeated. One will stand up and the Salaat will be completed as usual. *((Khawaateen Ke Lea Shar`i Ahkaam)*

12. If, (Allaah Ta`ala forbid!) anyone has such an ailment that she cannot use water for *Istinja,* then she should use some other medium to attain cleanliness. If she cannot do this also, then she should NOT make the Salaat Qadha, in fact, she should read it in the state she is in. *(Ibid.)*

13. If someone becomes unconscious for more than a day and night (i.e. one misses all five Salaat), then Qadha will not have to be made. However, if one becomes unconscious for less than a day and night, then one will have to make the Qadha of the missed Salaat. *(Miraaqi/Bahishti Zewar)*

14. If someone had missed any Salaat whilst in a healthy condition, and then when she became ill, she wishes to make Qadha of the missed Salaat, she may make the Qadha in whatever posture is possible for her (during her illness). She should not wait for recovery or until she is able to make a proper Ruku and Sajdah or until she is able to stand and read Salaat. She should read the Salaat in whatever condition she is and not delay. *(Fataawa Hindiya/Sharhut Tanweer/Bahishti Zewar)*

15. If an ill person's bedding is impure and it would cause great inconvenience to change it, then that ill person may make Salaat on that (impure) bed. *(Ibid.)*

THE MASAA`IL REGARDING PERFORMING SALAAT ON JOURNEY

1. If a person travels for one or two *Manzils*, then the Shar`i regulations remain the same for her. According to the Shariah, she is not regarded as a *Musaafir* and she will have to carry out the Shar`i duties just as she does at home. For example, four Rakaats of Salaat will have to be read as four Rakaats and *Mozas* (leather socks) can only be worn for one day and one night for Masah purposes whereafter Masah thereupon will not be correct. *(Sharhul Bidaaya/Bahishti Zewar)*

2. If one decides to travel for a distance of three *Manzils* or more (equivalent to 77.247 kilometres), then one will be classified as a Shar`i *Musaafir*. One becomes a Musaafir as soon as one passes the borders of one's hometown. As long as one is still within the borders of one's hometown, one will not be regarded as a Musaafir. If the airport in within the boundary of one's hometown, then it will be regarded as such, but if it falls outside the boundary of one's hometown, then upon reaching there, the laws for a Musaafir will apply, even though it may close by. *(Sharhut Tanweer/Bahishti Zewar)*

3. If a place is so far that its distance by foot or camel equals three Manzils, but by motorcar or aeroplane it takes much faster, still too, it will be regarded as a Musaafir distance. *(Fataawa Hindiya/Bahishti Zewar)*

4. A person who is classified as a Musaafir will perform only two Rakaats for the Fardh of Zuhr, Asr and Esha. As for the Sunnat Rakaats, besides the Sunnats of Fajr, if one is in a hurry, then they may be left out. By omitting them one will not be sinning. If one is not in a hurry, then the Sunnats should also be read in full. There is no *Qasr* for Sunnat Rakaats. *(Bahrur Raa`iq/Sharhut Tanweer/Bahishti Zewar)*

5. There is no Qasr in Fajr, Maghrib and Witr Salaats. One will perform them just as one usually performs them. *(Raddul Mukhtaar/Bahishti Zewar)*

6. A Shar`i Musaafir must only perform two Rakaats for the Fardh of Zuhr, Asr and Esha. It will be a sin if one performs them in full. *(Raddul Mukhtaar/Sharhut Tanweer/Fataawa Hindiya/Bahishti Zewar)*

7. If one mistakenly performs four Rakaats instead of two, then if one had sat after the two Rakaats, these two will take the place of the Fardh and the last two Rakaats will be regarded as Nafl. If one did not sit after the two Rakaats, then all four Rakaats will be regarded as Nafl and the Fardh will have to be repeated, and Sajdah-e-Sahw will also have to be made. If one did not sit after two Rakaats and remembers in the third Rakaat before the Sajdah, then it is necessary to return to the sitting posture, otherwise the Salaat will have to be repeated. *(Sharhut Tanweer/Bahishti Zewar)*

8. A person leaves home with the intention of travelling for three Manzils. However, one also makes this intention that one will stay for fifteen days at a certain village, which is less than three Manzils away, then such a person will NOT be regarded as a

Shar`i Musaafir. One will have to read all the Salaats in full. Upon reaching the intended destination, whether one stays for fifteen days or not, one will not be a Musaafir. *(Sharhul Bidaaya/Sharhut Tanweer/Bahishti Zewar)*

9. If a person decides whilst performing the Salaat that one will stay for fifteen days, then one will no longer remain a Musaafir, and complete the Salaat in full. *(Fataawa Hindiya/Sharhut Tanweer/Bahishti Zewar)*

10. A person leaves home with the intention of travelling three Manzils. On route one stays in a certain place for a few days, but one is delayed due to some reason or the other from leaving the place. Every day one intends that one will be leaving tomorrow or the day thereafter, but the opportunity for leaving never arrives. In this way one spends fifteen days, twenty days, one month or even more at that place. However, one never intended staying there for fifteen days. Such a person will remain a Musaafir, regardless of how many days one spends there. *(Sharhul Bidaaya/Bahishti Zewar)*

11. One leaves home with the intention of travelling three Manzils. On route, due to certain reasons, one decides to return home, now from the time one intended returning home, one no longer remains a Musaafir. *(Raddul Mukhtaar/Bahishti Zewar)*

12. If a woman travels with her husband and as long as he stops over at any place she remains with him. In such a case the intention of the husband will be taken into consideration. If the husband decides remaining for fifteen days, then the wife will not be a Musaafir, regardless of whether she decides upon staying or not. If the husband decides to remain for less than fifteen days, then the wife will also not be a Musaafir. *(Sharhut Tanweer/Raddul Mukhtaar/Bahishti Zewar)*

13. If a person decides to stay at a certain place for more than fifteen days, then as long as one remains at that place one will

perform full Salaat. If one travels in the surrounding areas, which is less than three Manzils, then one will read full Salaats.

14. If a person moved house completely to another town, and began living there. Now there is no connection between this person and her former town of residence. If she now travels (a Musaafir distance) from her new hometown and on route stops at the former town of residence for less than fifteen days, then she will be regarded as a Musaafir and will perform the Salaat of a Musaafir. *(Sharhut Tanweer/Bahishti Zewar)*

15. If after marriage a woman lives with her in-laws, then the home of her in-laws becomes her hometown. Now, if she travels a Musaafir distance to go to her parents home and she has no intention of remaining there for more than fifteen days, then she will be a Musaafir there. However, if a person does not intend living in the new place forever, then the original hometown will remain the hometown. *(Bahishti Zewar)*

16. If someone wishes to make two towns her hometowns, then she may do so, because one may have more than one original place of residence. *(Fataawa Rahimiyyah)*

17. If due to difficulty or necessity, whist on a journey one may perform the Asr Salaat when the shadow of things reach one times its original size, since this an opinion of Saahibain – Imaam Muhammad and Abu Yusuf - (rahmatullahi alaihima). *(Fataawa Rahimiyyah)*

18. A woman who is a traveller performed her Salaat behind an Imaam who was a Muqeem (resident of the town). Afterwards she realised that her Salaat was not accepted and rendered invalid. Now she will have to see whether the reason which caused the Salaat to be invalidated was such that a Sajdah-e-Sahw would not have remedied it, for example, she left out some Rukn (essential posture of Salaat). If this was the case (that a Sajdah-e-Sahw would not have remedied the Salaat),

then she will only have to repeat two Rakaats Fardh, because the first Salaat which she read was completely null and void and her Fardh responsibility was not fulfilled thereby . However, if the error which invalidated the Salaat was such an error which could have been remedied by a Sajdah-e-Sahw, then such an error will have rendered her Fardh duty fulfilled but since the Sajdah-e-Sahw was not made, the Salaat is Waajibul I`aadah, hence she will have to repeat the full four Rakaats, which will serve as a completion of the previous incomplete Salaat. *(Fataawa Aalimgiri/Umdatul Fiqh/Fataawa Rahimiyyah)*

19. If a Musaafir intentionally performed four Rakaats for Zuhr, Asr, and Esha Salaat, then such a person will be regarded as a sinner and will have to repeat the Salaats, even though Sajdah-e-Sahw was made. *(Ahsanul Fataawa)*

20. If a Musaafir woman who is in the state of Haidh attains purity at such a place wherefrom her place destination or hometown is less than the Musaafir distance, for example, a woman left for Hajj whilst in the state of Haidh and she attains purity when she is less than 77.247 kilometres from Makkah. Now this woman will not be a Musaafir in Makkah and she will have to perform her Salaats there in full. This ruling will apply if the woman left home whilst in the state of Haidh. However, if the woman left home whilst in the state of Paaki, and her Haidh began on the journey, then she will remain as a Musaafir, since she was classified as a Musaafir when she left home. After her Haidh completes, she will perform Qasr Salaat. Similarly, if a woman leaves home whilst in the state of Haidh, then if upon attaining purity, she is still a distance of more than the Musaafir distance from her destination or hometown, then she will perform Qasr Salaat. *(Raddul Mukhtaar/Sharhut Tanweer)*

THE MASAA`IL REGARDING TARAAWEEH

1. If someone had not performed his or her Taraaweeh Salaat before Subh Saadiq, then it should not be performed, since there is no Qadha for Taraaweeh. *(Aap Ke Masaa`il)*

2. For women, if there is a male Haafiz who is a Mahram (blood relative) then they may stand behind him and perform the Taraaweeh. If no arrangements can be made in that why tome, then each woman should recite from Surah *Alam Tara* on their own. *(Aap Ke Masaa`il)*

3. Although arrangements are made in some Musaajid for the women to attend the Taraaweeh Salaat, the Fatwa of Imaam Abu Hanifah (rahmatullahi alaih) is that it is impermissible for women to attend the Masjid, hence their Salaat in their homes is more rewarding and virtuous than to perform it in the Masjid, even though there (in the Masjid) they will be listening to the Qur`aan Majeed. *(Aap Ke Masaa`il)*

4. It is Makrooh-e-Tahrimi for a female Haafizah to make Imaamat of other women for Taraaweeh. Nevertheless, if they do it, then the (female) Imaam must not stand ahead but in the saff. She should stand just very slightly ahead of the rest of the women. If a woman makes Imaamat, then it is not permissible for any man, even her own Mahram relative, to perform Salaat behind her. *(Aap Ke Masaa`il/Maa la Budda Minhu)*

5. If a woman makes intention for two Rakaats Taraaweeh and mistakenly she does not sit after the second Rakaat, instead she stands up and completes four Rakaats and thereafter makes Sajdah-e-Sahw. The preferred ruling is that her two Rakaats are fulfilled. The second pair of Rakaats will be regarded as the Taraaweeh and the first two as Nafl, hence they will not be counted as Taraaweeh. if, however, she did sit after the two Rakaats for Tashahhud and stood up thereafter and completed

four Rakaats, then all four Rakaats will be accepted as Taraaweeh and there is no need for Sajdah-e-Sahw. *(Shaami)*

6. If a woman performed her Taraaweeh Salaat after her Esha Salaat, and thereafter came to realise that her Esha Salaat was invalid due to some reason, then after she repeats her Esha Salaat, she will have to repeat the Taraaweeh Salaat as well, because the Sunnats are dependant on the Fardh.

THE RULINGS OF THE DECEASED

1. If a person is in her dying moments then she should be made to lie down with the feet towards the Qiblah. The face should be raised slightly so that it also faces the Qiblah. The Kalimah should be recited audibly at the side of the dying person so that she may also recite it. She should not be ordered to recite the Kalimah, since this is a very trying time for that person and one does not know what she may utter. *(Sharhut Tanweer/Bahishti Zewar)*

2. If the dying person recites the Kalimah once, then those sitting at the side must immediately keep quiet and not continue reciting, because the object is not to let the person continuously recite the Kalimah, rather it is that the last words to emanate from her mouth must be the Kalimah. Yes, if the dying person utters any worldly speech after reciting the Kalimah, then those around must start reciting again so that she recites the Kalimah again, and if she recites it, then all must remain silent. *(Sharhut Tanweer/Bahishti Zewar)*

3. When the dying person's breath becomes erratic and begins to quicken, her legs become lame such that they cannot stand and the nose becomes (slightly) crooked, then it is clear that death is very close and those sitting around must increase in the Talqeen (audible recitation of the Kalimah) – that is, if the person has not yet recited it herself. *(Fataawa Hindiya/Bahishti Zewar)*

4. The recitation of Surah Yaaseen alleviates the pangs of death. The person sitting at the head-side or anywhere else may recite it or ask someone else to recite it. *(Fataawa Hindiya/Bahishti Zewar)*

5. It is grossly inappropriate to bring any children, family or someone to whom the dying person is extremely attached to, or to speak things which will distract the dying person, during these last moments. It would be an evil death if a person dies whilst showing an inclination towards any worldly thing. *(Bahishti Zewar)*

6. If, Allaah Ta`ala forbid, the dying person utters words or statements of kufr at the dying moments, then it should not be taken seriously and definitely not spoken about. In fact, one should think that this is a result of the severity of the pangs of death and that it is due to this that the person’s sanity is wavering. Every action of a person who is not in the sane state of mind is forgiven. One should make duaaa for the forgiveness of the person. *(Sharhut Tanweer/Bahishti Zewar)*

7. When the person passes away, then all her limbs should be straightened out. If the mouth is open it should be tied with a cloth from below the chin and a knot be made at the top of the head. The eyes should gently be closed and the big toes of both the feet should be tied together so that the feet do not hang loosely. The body should then be covered with a sheet and the arrangements for the Ghusal and kafan be made as soon as possible. *(Fataawa Hindiya/Bahishti Zewar)*

8. After the person passes away, a scent such as *lobaan*, etc should be lit up close by. Any woman who is in the state of Haidh, Nifaas and/ or requires a bath should not be near the deceased. *(Sharhut Tanweer/Bahishti Zewar)*

9. Qur`aan Majeed should not be recited at the side of the deceased until it has been given Ghusal. *(Sharhut Tanweer/Bahishti Zewar/Aap Ke Masaa`il)*

10. It is Fardh-e-Kifaayah to give the deceased a Ghusal. If someone in the community carries out this duty, then the responsibility falls off the shoulders of the Muslim community. It is not a Fardh upon each and every Muslim.

11. Whenever we hear of the death of a Muslim we recite *Inna Lillaahi Wa Inna Ilaihi Raajioon*, however, when we hear of the death of a kaafir, then we should think of our own death. *(Aap Ke Masaa`il)*

12. After a person has passed away, her hair should not be combed nor should any hair be removed from her body. Everything should be left as is. *(Sharhul Bidaaya/Bahishti Zewar)*

13. If a man passes away and there is no other man to give Ghusal, then besides his wife it is not permissible for any other woman to bathe him, even though it may be his Mahram. If he has no wife, then he must be given Tayammum. His body must not be touched with bare hands, rather a cloth glove) must be worn and Tayammum be made on him. *(Fataawa Aalimgiri/Bahishti Zewar)*

14. If a woman's husband passes away, then it will be permissible for her to see his face, bathe him and cover him in kafan. However, if a man's wife passes away, it will not be permissible for him to bathe her or touch her body. It will be permissible for him to see her face or to touch her if she has clothing on her body and it will be permissible for him to lift her body after she has been clothed with the kafan. *(Fataawa Hindiya/Bahishti Zewar)*

15. At the time of closing the mouth of the deceased the following duaaa should be recited: *Bismillaahi Wa ala Millati Rasulillaah. (Fataawa Hindiya/Bahishti Zewar)*

16. If a small and immature boy passes away and he is so small that by looking at him no lust or desire is created, then just as it is permissible for men to give Ghusal so too would it be for women. The same would apply for a very small girl, who passes away [However, in present times, it would be highly unadvisable for men to give Ghusal to a girl, regardless of how little she is]. *(Ahkaam Mayyit)*

17. It is preferable for the person bathing the dead body to have wudhu. *(Ibid.)*

18. A woman who is in the state of Haidh, Nifaas or Janaabat should not give Ghusal to the dead body, since her giving Ghusal would be Makrooh. *(Bahishti Zewar/Shaami)*

19. If at the time of giving Ghusal one notices a defect in the body of the deceased then it should not be divulged to anyone. If, Allaah Ta`ala forbid, one notices that the face of the deceased has contorted or altered in any way, then this should not be made known to anyone. It is impermissible to speak about such things to others. *(Durrul Mukhtaar/Bahishti Zewar)*

20. If anyone dies by drowning, then when the body is taken out of the water it is Fardh to give it Ghusal, because it is the Fardh duty of the living to give Ghusal to the deceased. *(Ahsanul Fataawa)*

21. It is Mustahab for the one who gave the Ghusal to the deceased also have a bath afterwards.

22. If a certain woman had the (filthy) habit of wearing nail polish, and she dies in this state. When she is being given Ghusal, those bathing her did not realise that she had nail polish on her nails

and they only come to find out afterwards. Now, it is not necessary to repeat the entire Ghusal. They merely need to wash the nails after the polish has been removed. If the nail polish is not removed, then the Ghusal will not be correct and if the Ghusal is incorrect then the Salaatul Janaazah will also not be correct. *(Ahsanul Fataawa)*

23. At the time of giving Ghusal to a woman who passed away in the state of Haidh or Nifaas, it is impermissible to pour water into her nostrils and mouth. It will be advisable to wipe her teeth and nose with a wet cloth, but this is not incumbent. *(Sharhut Tanweer/Ahsanul Fataawa)*

24. If a woman passes away and her husband is still alive, then it is his Waajib duty to arrange (pay) for the burial expenses of the wife. It should not be taken out from the estate of the wife. If the husband is not alive, then according to the normal, her expenses will be taken out from her estate.

25. It is Makrooh to recite any part of the Qur`aan Majeed near the deceased before the Ghusal has been given. However, if Tilaawat is made in another room altogether, then it would be permissible. There would be no harm if the Tilaawat is made at the side of the deceased after the Ghusal has been given. *(Aap Ke Masaa`il)*

26. If Isaal-e-Thawaab is made for the deceased, then the knowledge thereof reaches the soul of the deceased. The reward of the Isaal-e-Thawaab is presented to the deceased in the form of a gift. *(Aap Ke Masaa`il)*

27. The benefit of Isaal-e-Thawaab reaches every Muslim regardless of how big a sinner he/she was. However, it does not benefit a kaafir. *(Aap Ke Masaa`il)*

28. If someone disappears and it is not known whether they are alive or dead, it will be permissible to send Isaal-e-Thawaab in

their favour also, because Isaal-e-Thawaab can also be made for the living. *(Aap Ke Masaa`il)*

29. The executor of the act of Isaal-e-Thawaab also receives full reward for the action, in fact, she receives more. *(Aap Ke Masaa`il)*

30. It would be correct to send Isaal-e-Thawaab even before the deceased is buried. *(Aap Ke Masaa`il)*

THE MASAA`IL REGARDING THE IDDAT (OF THE WIFE) AFTER THE DEATH (OF HER HUSBAND)

1. That woman whose husband passes away has to sit in Iddat for four months and ten days. She should stay in that home where she used to stay before the death of her husband. It is not permissible for her to go out. *(Fataawa Aalimgiri/Bahishti Zewar)*

2. The ruling and incumbency of four months and ten days Iddat after the death of the husband will apply to every wife, regardless of whether she was intimate with her husband or not, or whether she was isolated from him or not, or whether she left her parents home or not or whether she has Haidh or not, or whether she is old or young or mature or immature. If the wife is pregnant and her husband passes away, her Iddat will end as soon as the child is born. In such a case there will be no consideration of time (i.e. four months and ten days). If the child is born very soon after her husband passes away then her Iddat will be over. *(Fataawa Aalimgiri/Bahishti Zewar)*

3. She can live in whichever portion of the house she desires. Some women isolate themselves in a particular portion of the home and regard it as an evil and highly improper to move from there. This belief is completely erroneous, and should be abandoned. *(Fataawa Aalimgiri/Bahishti Zewar)*

4. If a woman was out of her home at the time of her husband's death, for example she was at her parent's or other relative's home, then she has to immediately return to her own home, regardless of where her husband passed away. *(Sharhut Tanweer/Sharhul Bidaaya/Bahishti Zewar)*

5. If the husband passes away on the first of a lunar month and his wife is not pregnant then she has to count four months and ten days according to the lunar calendar. If he passes away on any other day besides the first of the month then she has to count hundred and thirty days from the day he passes away. *(Raddul Mukhtaar/Fataawa Aalimgiri/Bahishti Zewar)*

6. The Iddat will begin from the time the husband passes away, even though the wife has no knowledge of his death and did no make an intention for Iddat. *(Sharhul Bidaaya/Bahishti Zewar)*

7. If a woman's husband passes away and she had absolutely no news of his death. After four months and ten days, her Iddat is over, and once she receives news of his death there will be no need for her to pass another Iddat. *(Sharhul Bidaaya/Bahishti Zewar)*

8. A woman hears of her husband's death some time after he had passed away and there is a doubt as to the exact date of his death. In such a case she will start calculating her Iddat from the date where there is certainty. For example, if there are two possibilities -- that a woman's husband passed away on either the 10th of Rajab or the 10th of Shabaan, so in this case, she will, as a precautionary measure, start counting her Iddat from the 10th of Shabaan. *(Shaami/ Ahkaam Mayyit)*

9. The responsibility of a woman's maintenance after the death of her husband is not the responsibility of her in-laws. It cannot also be taken out of the husband's estate. She will, however, receive her Shar`i stipulated share of the estate (wherefrom she may use for her maintenance if necessary). Many people are

unwary and not particular of this Mas`alah in that they delay unnecessarily in distributing the estate. Due to this negligence, arguments and squabbles break out later on. *(Sharhul Bidaaya/Sharhut Tanweer/Bahishti Zewar)*

10. A pregnant woman's Iddat ends the day she gives birth to the child. However, if she suffers a miscarriage, then if the child had any limbs that were formed already, her Iddat will be regarded as over, but if no limbs were formed and there is only an unformed foetus, then it will be assumed that she was never pregnant, and her Iddat will be counted as four months and ten days as from the day the husband passed away. *(Shaami/Ahkaam Mayyit)*

11. If a woman was pregnant with twins and her husband passes away, then her Iddat will only be over after she gives birth to the second twin and not after the first. *(Ibid.)*

12. If a woman's husband passes away just after she completes the Iddat for Talaaq, then there is no need for her to pass an Iddat for his death, since she is no longer regarded as his wife. *(Ibid.)*

13. A man gave his wife a Talaaq-e-Raj`i, whilst he was ill or healthy, and then he passes away. She will now leave the Iddat for Talaaq and complete the Iddat for death. And she will also inherit from his estate. *(Shaami/Ahkaam Mayyit)*

14. If the husband gave his wife a Talaaq-e-Baa`in whilst he was healthy, regardless of whether the Talaaq was given in anger or not, and then whilst she is still in Iddat he passes away, she will only have to complete the Iddat for Talaaq, regardless of how many days are left. She does not have to carry out the Iddat for death and she will not even inherit in his estate. *(Shaami/Ahkaam Mayyit)*

15. If the husband issues a Talaaq-e-Baa`in whilst he is ill and the Talaaq is not given in anger (i.e. the wife is pleased about it),

then in such a case the ruling will be as above, that is, the wife will complete the Iddat for Talaaq and the Iddat for death is not binding on her. She will also not inherit in his estate. *(Ibid.)*

16. If the husband gave a Talaaq-e-Baa`in in his illness without the happiness of the wife, then it will be seen whether she has more days left to complete the Iddat for Talaaq or the Iddat for death. She will complete that Iddat wherein more days are left and she will inherit in her husband's estate. *(Shaami/Bahishti Zewar/Ahkaam Mayyit)*

17. It is Waajib for a woman to mourn, if she is a Muslim, sane and mature. Mourning is not Waajib upon a woman who is a kaafir, insane or immature. She may adorn herself with make-up, however she cannot leave the home or remarry (during Iddat). *(Bahishti Zewar/Ahkaam Mayyit)*

18. It is Haraam for a woman who is in Iddat to use perfume on her body or clothes, to wear jewellery (even if it is of glass/plastic), to use surmah, oil her hair, comb it, use Mendhi or to adorn herself with new silk or coloured clothing. She may use coloured clothes if they are old, regardless of what colour they may be. The object is that she must not wear clothes of beauty. She will be allowed to comb her hair only out of necessity. *(Ahkaam Mayyit)*

19. A woman is allowed to wash her hair and to bath during Iddat. She is also allowed to comb her hair out of necessity, for example she washed her hair or she has lice. She should not use a fine-toothed comb. She should use a wide-toothed, since the object is not to beautify herself. *(Shaami/Bahishti Zewar)*

20. If all her clothes are extravagant (beautiful) then she has to acquire some simple clothes from somewhere, even of she has to sell some of her beautiful clothes. She may wear her beautiful clothes until such time she acquires simples ones, but she will not wear them with the intention of beautifying herself.

(Bahishti Zewar). It is reported in a Hadith in Tirmidhi Shareef that Nabi (sallAllaahu alaihi wasallam) said that it is not permissible for a believer to mourn the dead for more than three days besides the wife of that man who has passed away. The duration of her mourning (if she is not pregnant) will be four months and ten days.

21. It will be permissible for a woman in mourning to use oil on her head if there is a need, like her head is paining or she has lice. However she cannot use scented oil. *(Imdaadul Fataawa/Ahkaam Mayyit/Bahishti Zewar)*

22. It will be permissible for her to use surmah as a medication, out of necessity, however she should use it during the nighttime and wipe it off in the morning. *(Bahishti Zewar)*

23. If the woman (in mourning) is so poor that she has no means at her disposal for her maintenance, then due this necessity she will be allowed to leave the home whilst observing strict Hijaab. However she has to return home by nightfall. As soon as her work is completed during the day she has to return home immediately as it is not permissible for her to spend more time than is necessary outside her home. *(Imdaadul Fataawa/Bahishti Zewar)*

24. It is not permissible for a woman to travel whilst in Iddat, regardless of whether it is a journey for Hajj or any other destination. *(Ibid.)*

25. If the work of the widow, who is in Iddat, is such that she has to spend part of the night out of her home, then this will also be permissible, however she should spend the major portion of the night in her home. *(Durrul Mukhtaar/Shaami/Ahkaam Mayyit)*

26. If there is some necessary business or other work which has to be attended to by the widow in Iddat and there is no other person who can do the work on her behalf, then she will be

allowed to go out of her home, in Hijaab, during the Iddat to attend to this work. However, she has to spend the night in her home. As soon as her work is over she has to necessarily return home. *(Raddul Mukhtaar/Shaami/ Ahkaam Mayyit)*

27. If this necessary business or work requires that she has to travel to another town, then it will be permissible for her to travel in the company of a Mahram male. *(Imdaadul Fataawa/Ahkaam Mayyit)*

28. If a widow who is in Iddat becomes ill and it is not possible to call a doctor to the home, then it will be permissible for her to go to a doctor or hospital, if necessary. It will also be permissible for her to go to another town for treatment if this is necessary, but she has to be accompanied by a Mahram male. *(Ibid.)*

29. If the home in which a woman lived with her husband is one that is rented, then if she has the means to continue staying there and paying the rent, she should do so. However, if she is not able to do this, then she may move to another place close by, where her chastity, wealth and life will be safe, and she will be able to live under such conditions which are conducive to Hijaab. She should not move to a distant place without any necessity. She will complete the balance of her Iddat at the place she has moved to. *(Raddul Mukhtaar/Shaami/Ahkaam Mayyit)*

30. If a widow who is in Iddat is living all alone and she lives in fear, and if there is no responsible person living with her, then if her fear is so intense that she cannot bear it, it will be permissible for her to move house. However, if her fear is not so intense, then she should not move unnecessarily. *(Ahkaam Mayyit)*

31. If the relations between a widow and her in-laws (with whom she may be living) are strained and she is living under difficult conditions, then in such a circumstance it will NOT be

permissible for her to move out. Strained relations, although it causes difficulty, is not such a situation which cannot be tolerated. *(Imdaadul Fataawa/Ahkaam Mayyit)*

32. If a woman was on route when her husband passes away, whether she is in some town or in a desolate place, then she will see what the distance is to her hometown. If the distance is less that the Musaafir distance, then she has to immediately return home, regardless of whether she has a Mahram to accompany her or not, or regardless of whether the destination of her journey is within Musaafir distance or less. However some Fuqahaa have ruled that if the distance to her destination is less than the Musaafir distance, then she has a choice of where she wishes to go and spend her Iddat. Nevertheless, even their preferred opinion is that she return to her home to complete her Iddat. *(Ahkaam Mayyit)*

33. If the distance to her destination is less than the Musaafir distance and her hometown is more than the Musaafir distance, then she has to continue her journey and spend her Iddat in the place of her destination. This will be done regardless of whether she has a Mahram accompanying her or not. *(Durrul Mukhtaar/Shaami/Ahkaam Mayyit)*

34. If the distance to her hometown and her destination are both more than Musaafir distance and her intended destination is a desolate place where living is difficult, then she has a choice of whether she wishes to return home or continue to the place of destination and complete her Iddat there. However it will be better for her to return to her hometown, whether she has an accompanying Mahram or not. If there is another town on route where her chastity, wealth and life will be safe, then she may pass her Iddat there, whether she has a Mahram with her or not. This is the math-hab of Imaam Abu Hanifah (rahmatullahi alaih). According to Imaam Abu Yusuf and Muhammad (rahmatullahi alaihima) if the woman has a Mahram with her then this ruling will apply, but if she has no Mahram with her,

then she has a choice as to whether she wants to remain there or return to her hometown. This difference of opinion only applies to this Mas`alah, as for all the above cases there is no difference in opinion. *(Shaami/Durrul Mukhtaar/Fathul Qadeer/Ahkaam Mayyit)*

35. There is a custom amongst some women that they break their bangles when their husbands pass away. This is an incorrect and evil custom. It is a custom of the Hindus. Since this act is harmful to one’s wealth, it should not be done. The correct thing to do is to remove them so that they can worn later. Yes, if removing them is extremely difficult, then out of necessity one may break them. *(Imdaadul Fataawa/Ahkaam Mayyit)*